

JESUS
OF NAZARETH

THE
PRINCE OF LIFE

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JESUS OF NAZARETH.

"THE PRINCE OF LIFE."

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John xviii, 37.



JESUS OF NAZARETH

"THE PRINCE OF LIFE"

BY
ANDREW J. REYNOLDS

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PREFACE

This account of the life and works of Jesus has been written from the first four books of the New Testament, Matthew, Mark, Luke and John. Neither personal opinions nor interpretations of the author have been intruded and nothing has been inserted that is not found in one or another of these four books. The author has simply made a compilation of what is contained in the Gospels; everything that is contained in each of them has been included, and the biography is thus in effect a "Harmony of the Gospels."

No one of the Gospels contains a complete record of the life and teachings of Jesus, but each contains accounts of some events or sayings that are not found in any of the others; in this book everything that Jesus said and did has been recorded and the Gospels have been combined into one history, so that the whole record of his life and teachings may be read in one connected narrative.

The book has been divided into fourteen chapters, and the verses of the Gospels have been combined into paragraphs; the language of the Gospels themselves has been followed with the exception that in some places changes such as from the word "thee" to the word "you," from "believeth" to "believes," from "hath" to "has" and similar changes, which have seemed immaterial, have been made in order that the book may be more easily read and understood. Where there are verses in more than one of the Gospels describing the same event or saying these verses have been combined in an attempt to include everything that is in each of them in the language of the verses themselves and without any change from the meaning of the original;

and the whole history has been told in what seems to the writer to be the proper chronological order of the events related.

At the beginning of the book is a table of contents in which is listed the principal events contained in each chapter, and the times and places at which the events occurred.

In the margin at the side of each paragraph, or group of paragraphs, are references to the verses of the Gospels from which the paragraphs have been written, and at the end of the book is a chapter and verse index showing where each verse of each of the four Gospels is used or referred to; and there is also a subject index-digest.

At different places in the margins are also noted the dates and places at which the events described occurred. It is claimed by some authorities that a mistake of from three to four years has been made in our calendar and that the date of the birth of Jesus should be set back about three years, thus making his birth occur in what we designate as the year B. C. 4, and fixing the date of the coming of John the Baptist as A. D. 27, and the date of the crucifixion as A. D. 30. That has not been done in this book; whether the dates which we have become accustomed to are correct or not, we have nevertheless become accustomed to considering the year A. D. 33 as the year in which Jesus was crucified and an attempt to change this date now would cause confusion.

As a preliminary to the biography the author has written a short introduction in which is described the political divisions of Palestine, and the political and religious conditions of the people living in Palestine, at the time of Jesus; and also a short account of who the authors of the four Gospels were and when and why the Gospels were written.

ANDREW J. REYNOLDS

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INTRODUCTION

Palestine at the Time of Jesus

Abram, whose name was later changed to Abraham, was the father of the Hebrew race and the pioneer who went into the land of Canaan and acquired that country for his descendants. The account of his going into Canaan is given in the Old Testament in the following language:

Now the Lord had said to Abram, "Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curses thee; and in thee shall all families of the earth be blessed."

So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land unto the place of Sichem, unto the plain of Mareh. And the Canaanite was then in the land. And the Lord appeared unto Abram and said, "Unto thy seed will I give this land;" and there builded he an altar unto the Lord, who appeared unto him.

Canaan was the land which is now called Palestine: it was the land to which in after years Moses led the descendants of Abraham after their flight from Egypt and the forty years spent in the desert: it is a narrow strip of land on the south-eastern shore of the Mediterranean Sea, extending north and south for a distance of about one hundred and forty miles, and varying in width from twenty-three miles in the northern part to eighty miles in the southern. The country is mountainous, the whole country being intersected by groups of low mountains, excepting for a broad and fertile plain along the sea coast.

Long after the events recorded in this book occurred Palestine came under the domination of the Turkish Empire, and from the twelfth century A. D. to the time of the great world war it was a part of that empire. The Turkish rule was ended in the year 1917, during the world war, when British soldiers under General Allenby took possession of the country; and at the end of the war, by the treaty made in the year 1920, it was established as a homeland for the Jews with a provision that it shall be under the protection of Great Britain.

Along the eastern border of Palestine is the Jordan river, running southward from the Sea of Galilee, also called the lake of Gennesaret and the lake of Tiberias, to the Dead Sea. A few miles beyond the Jordan on the east is the Arabian desert; on the south is the desert of the Sinai peninsula, west of which, and across the Red Sea, is Egypt. The entire area of Palestine, west of the Jordan River, is less than one sixth that of England.

A few miles north of Palestine on the shore of the Mediterranean Sea, and in the country of Phoenicia, were the ancient cities of Tyre and Sidon. About thirty-five miles north of the sea of Galilee the city of Caesaria Philippi was built by Herod Philip.

Because of its geographical situation Palestine was a main highway for transportation and commerce between what in ancient times were great nations in Asia and Africa. On the

west was the Mediterranean Sea and on the east was the desert; extending north and south between the sea and the desert Palestine was like a bridge from Asia to Africa; across this bridge people fought wars of conquest; armies traversed it in times of war, and in times of peace travel between Asia Minor, Syria, and Babylon on the north and east and Egypt on the south and west, was across it. Great highways traversed the country; caravans and travelers were continually passing through it, and it was a meeting place of all nationalities and religions.

Abraham and his son Isaac lived and died in Canaan; Jacob, who was the son of Isaac and who was later named "Israel," which means "a Prince of God" (See Genesis xxxiii, 28), was the father of twelve sons whose descendants became the twelve tribes of Israel. Joseph was Jacob's favorite son; because he was his father's favorite son his brothers were jealous of him and because of their jealousy deceived his father into believing that he was dead, and sold him as a slave to some merchants who were passing through the country on their way to Egypt; he was taken by these merchants to Egypt and was there sold to Potiphar, an officer in Pharaoh's army. Joseph's gradual rise to power in Egypt is told in Chapters xxxix-xli of the book of Genesis. Because of his wisdom and foresight Pharaoh finally made him Governor. Then came the great drought and the resulting famine after years of plenty, the seven lean years after the seven fat ones, and Egypt, due to Joseph's foresight, was the only country which was prepared and had plenty of corn. Canaan was devastated and Israel was compelled to send Joseph's brothers to Egypt to purchase corn for their flocks and herds. There they found their brother Joseph, whom Israel had supposed to be dead, in a position of power and authority and as a result their father, Israel, and all of his descendants, left the drought stricken country of Canaan

and went to Egypt; this emigration into Egypt is described in Genesis XLV, 28; XLVI, 1-7, as follows:

And Israel said, "It is enough: Joseph, my son, is yet alive: I will go and see him before I die."

And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father, Isaac.

And God spake unto Israel in the visions of the night, and said, "Jacob, Jacob." And he said, "Here am I."

And he said, "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation."

"I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes."

And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him.

His sons, and his sons' sons with him, his daughters, and his son's daughters, and all his seed brought he with him into Egypt.

Everything went well with the children of Israel in Egypt until after the death of Joseph: they prospered and multiplied greatly until the land was filled with them. Then a new king arose in Egypt who "knew not Joseph" and who said,

"Behold, the people of the children of Israel are more and mightier than we."—Exodus 1, 9.

and from that time the Egyptians began to set task masters over them and to impose burdens upon them until they were finally reduced to the servitude of slaves; and to prevent their further increase the Egyptian King commanded that all of their male children should be killed at birth and only the females allowed to live.

When their condition had thus become intolerable a great leader arose among them, Moses, who was destined to be their great lawgiver and to weld them into a nation and lead them back to Canaan. Under the leadership of Moses they escaped from Egypt and passed through the Red Sea. But they did not return at once to Canaan: they went into the desert and were there for forty years, during which time Moses, with the help of his brother Aaron, trained and taught them until this horde of people who had just escaped from slavery had developed into a united and well governed nation. And during these forty years Moses received the Ten Commandments on Mount Sinai and gave them to the people; and he gave them the whole body of the Mosaic law which governed them in after years; it was a criminal, civil and sanitary code which was intended to regulate their lives and conduct.

Moses himself never entered the promised land; before his death he was permitted to see it from the top of a high mountain; but he died and was buried in Moab, east of the Jordan and opposite Jericho. After his death his successor, Joshua, led the children of Israel across the Jordan to the conquest of the promised land.

After their return to Canaan, which was in about the year 1450 B. C., these twelve tribes of the children of Israel were united under one government until after the death of King Solomon; for about three hundred and fifty years they were ruled by "Judges," the last of whom was the prophet Samuel; near the end of his rule, and in about the year 1100 B. C., the elders of the people came to Samuel and asked him to appoint a king to rule them, saying:

*"Behold, thou art old, and thy sons walk not in thy ways;
now make us a king to judge us like all the nations."*

1 Samuel viii, 5.

This desire of the people for a king displeased Samuel and he warned them against it; but the elders persisted, saying:

"Nay, but we will have a king over us, that we may also be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

I Samuel viii, 19-20.

So Samuel yielded to the demands of the people, and chose and appointed Saul the first King of Israel; in presenting Saul to the people, after he had chosen and anointed him, Samuel said,

"See ye him whom the Lord hath chosen, that there is none like him among all the people"; and all the people shouted, and said, "God save the King,"

I Samuel x, 24.

The rule of the monarchy which was thus established was brief; Saul at his death was succeeded by David, the shepherd who had slain the Philistine warrior Goliath of Gath; and David at his death was succeeded by his son Solomon.

Solomon during his rule built the famous temple and established the custom of offering all sacrifices on the altar in the temple; but in the later years of his life King Solomon departed from the way of his father David; he built monuments to the strange Gods of some of his many wives, and his rule became harsh and burdensome to the people. After his death, which was in about the year 970 B. C., the people came to his son, Rehoboam, and said to him,

"Thy father made our yoke grievous; now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee."

I Kings xii, 4. II Chronicles x, 4.

And Rehoboam called to him the old and wise men who had been his father's friends and they advised him, saying,

"If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever."

II Chronicles x, 7.

But Rehoboam did not heed the request of the people nor follow the advice of the old men; instead he took counsel with the young men with whom he had been brought up, and who were about him, and answered the people harshly, saying,

"My father made your yoke heavy, but I will add thereto; my father chastised you with whips, but I will chastise you with scorpions."

I Kings xii, 14. II Chronicles x, 14.

And so the people would not have Rehoboam for their king but rebelled against him and made Jeroboam king of Israel; only two tribes, the tribes of Judah and Benjamin, and most of the Priests, remained faithful to Rehoboam; and from that time Canaan was divided into two kingdoms, the kingdom of Israel on the north, which included what were later the Roman provinces of Galilee and Samaria, and the kingdom of Judah on the south; and from then to the time of Jesus these kingdoms were distinct political entities.

While this division among the people did not destroy their ancient faith nor change their religion, it did create two rival governments and the two kingdoms were often at war with each other; and due to their geographical positions both of the kingdoms were almost continually involved in the wars and conquests of the larger and more powerful countries to the north, east and south, and as a result the Hebrew people gradually became dispersed until only the smaller part remained in Canaan. At different times they were at war with Egypt on the south and with Damascus on the north. Then when the Assyrians, whose chief city was Ninevah, had increased in power and conquered Damascus their general Sargon II, looking forward to the conquest of Egypt, overwhelmed the kingdom of Israel and, in the year 721 B. C., destroyed its capital, the city of Samaria, and took many of the Israelites away from Samaria as captives and slaves. These were the "Ten lost tribes;" their fate is unknown, but they never returned to Palestine, and Samaria was colonized

by foreign people sent there by the Assyrians. These colonists intermarried with the Israelites and generally accepted the Hebrew faith.

The Assyrians were succeeded in power by the Chaldean-Babylonian Empire whose armies captured the city of Ninevah in the year 606 B. C. In 604 B. C. Nebuchadnezzar II of Babylon, in the course of a war between Babylon and Egypt, conquered Canaan. It was after this conquest that Nebuchadnezzar, according to the Biblical account, was defied by Shadrach, Meshach and Abed-Nego. After unsuccessful attempts to rule the country by governors who were subject to him Nebuchadnezzar II destroyed the city of Jerusalem and in the year 586 B. C. took many of the Jews away to Babylon as prisoners. Those who escaped from him fled to Egypt for safety. This was the beginning of the Babylonian captivity, which continued for a period of from fifty to seventy years.

The Babylonian Captivity was ended as a result of the conquests by the Medes under Darius and by Cyrus the Great of Persia; in the Bible it is recorded that the prophet Daniel, during the Babylonian captivity, predicted the conquest by the Medes and Persians; when the Chaldean ruler Belshazzar saw the hand writing on the wall Daniel interpreted the writing to mean,

"God hath numbered thy kingdom and finished it."

"Thou art weighed in the balance and found wanting."

"Thy kingdom is divided, and given to the Medes and Persians."

Cyrus conquered Babylon about the year 539 B. C. and founded the Persian Empire; his conquests extended through Canaan to Egypt of which latter country the Persians became the rulers. Cyrus befriended the Jews, permitted them to return to Judaea and rebuilt the city of Jerusalem and the Temple for them.

Cyrus was succeeded in power by Alexander the Great, who was King of Macedonia and a disciple of Aristotle; Alexander

conquered the known world, including Canaan and Egypt, and these countries were freed from Persian rule and came under the influence of Greek culture. Alexander placed the Greek Ptolemy I in power as Pharaoh of Egypt, and about the year 330 B. C. founded the city of Alexandria which became one of the most important and longest lived commercial cities of the world; and it also became the world's center of education and learning, surpassing even Athens; there, before the time of Jesus, were established what were in effect the world's first great university and its first great public library; and under the patronage of the Ptolemys there were gathered together in that city many of the worlds greatest scientists, and leaders in practically all branches of scientific knowledge, including in particular the masters in the sciences of astronomy, mathematics, physics, mechanics, chemistry, geography, history, anatomy and vivisection, surgery and medicine.

After the death of Alexander his world empire rapidly disintegrated; most of what had been the Persian Empire came under the rule of the Seleucid Dynasty founded by a Macedonian general named Seleucus; but the Ptolemys continued to rule in Egypt, and Canaan became an Egyptian province.

For many years there was warfare between Syria under the Seleucids and Egypt under the Ptolemys, with the Jews divided in their allegiance between the two countries; finally in the year 198 B. C. the Egyptian rule in Palestine was ended by the victories of the Seleucid monarch Antiochus III. Thereafter the Seleucids remained in control of Palestine until the Jews gained their independence and freedom to worship in accordance with their own religion, with a revived and strengthened faith, as a result of the revolt of the distinguished family of the Maccabees, in the year 166 B. C., and the founding of the Hasmonaeen Dynasty; this Jewish Dynasty ruled the country, partially at least, and always with opposition, until the coming of the Romans in the year 63 B. C.

As a result of all these wars and conquests the Hebrew people gradually became dispersed and established settlements and colonies throughout the lands of all the foreign people with whom they had come in contact, and they themselves came under the cultural influences of foreign peoples. But Canaan was never entirely denuded of all of its Israelites nor of all of its Jews; their home land and their nucleus, where their Holy City, Jerusalem, and their great temple, were situated, was always in Palestine until the destruction of Jerusalem by the Romans in 70 A. D.

The greatest of the foreign influences upon the Hebrew people were the influences upon their religion and language caused by the Babylonian captivity, and the Greek education and culture brought as the result of the conquest by Alexander the Great. The Greek influence was very great: it continued for about four centuries, from the conquest by Alexander the Great in 330 B. C. to the time of the destruction of Jerusalem by the Romans in A. D. 70. The Romans themselves were the pupils of the Greeks, and during all of these four centuries the Jews were in contact with the Greeks and were exposed to the influence of Greek culture. All educated people in these lands bordering on the Mediterranean Sea spoke Greek, and many adopted Greek manners and customs. In Alexandria, where there were more Jews than there were in Jerusalem, Greek was the language spoken, and it was there that the Hebrew Scriptures were published in one book in the Greek language, the translation called the Septuagint, in order that the Greek speaking Jews might read it. After the time of Jesus when the Gospels were written they also were written in Greek, and in them the name "Jesus" is the Greek word for the Hebrew name "Joshua," and the word "Christ" is the Greek word for the Hebrew "Messiah."

At the time of Jesus, when all of Palestine was subject to the Roman Empire, it was divided into three principal divisions

or provinces, viz: Galilee, Samaria and Judaea. Galilee was in the northern part and Judaea in the southern, with Samaria in between them. The country east of the Jordan opposite Judaea, and between the Jordan and the desert, was called Peraea, and north of Peraea was Decapolis. The people who lived in Galilee were called Galileans, those in Samaria were called Samaritans, and those of the Hebrew race in Judaea were called Jews. Although the descendants of the Hebrews predominated in Judaea and Galilee, there were people of many nationalities in these provinces, and in Samaria, and many different languages were spoken. Hebrew was a dead language, and the languages most spoken were Aramaic and Greek: Jesus and his disciples spoke Aramaic, which was a Semitic language, although they also spoke the Greek language to some extent.

The Roman province of Galilee was about sixty miles in length from its northern boundary to Samaria on the south, and averaged about thirty miles in width from the Mediterranean Sea on the west to the Sea of Galilee and the Jordan river on the east.

The village of Nazareth was in Galilee; it was the home of Mary and Joseph, and was the boyhood home of Jesus. Cana, which was the home of Nathaniel, was near Nazareth. It was at Cana that Jesus performed his first miracle by turning the water into wine.

The city of Capernaum, ("The Hamlet of the Word"), where Jesus first began to preach, and where he made his home after leaving Nazareth, was on the north shore of the sea of Galilee. It was near here that he delivered the Sermon on the Mount. It was the chief city in Galilee, and was a Roman city and maintained a Roman garrison. It was a Junction point of four great central roads or "ways," from Arabia, from Egypt via Jerusalem, from Tyre, and from Damascus.

The city of Jerusalem, where Jesus was crucified, was in Judaea, and was about seventy miles south of Nazareth.

Bethlehem, where Jesus was born, was about four miles from Jerusalem.

All of Palestine was annexed to the Roman Empire in the year 63 B. C. In that year the Roman general Pompey captured Jerusalem and conquered the country.

After the death of Julius Caesar in 44 B. C. Mark Antony and Octavian, who was a Roman consul, between them ruled the Roman world. Octavian took charge of Italy and the western part of the Roman Empire, and Antony took charge of the eastern part, including Palestine.

Herod the Great, who was sometimes called Herod the King, and who was the father of the other Herod of the Gospels, became the first king of the Jews under Roman Rule. He was not of Jewish descent, but was the son of Antipater, who was an Idumæan, and his mother was a woman of the Arabian nobility. Antipater had obtained the favor of Mark Antony and through Antony's influence Antipater's son Herod was first made ruler of Galilee with the title of Tetrarch; a few years later, because of Herod's assistance in collecting taxes for Rome, Antony persuaded the Roman Senate to make him also king of Judæa. In 37 B. C., with the aid of Roman soldiers put at his disposal by Antony, Herod took possession of Jerusalem and became the king of Judæa; and he ruled as king until his death, which occurred soon after Jesus was born. It was he who was ruling as king in Judæa when the wise men from the east came to Jerusalem asking. "Where is he that is born king of the Jews?" And it was he who murdered the babies of Bethlehem.

After the death of Herod the King the control and government of his dominions in and near Palestine was apportioned by the Roman authorities among three of his sons, Herod Antipas and Herod Archelaus, who were his sons by his Samaritan wife Malthace, and Herod Philip, who was his son by his last wife, Cleopatra, who was a woman of Jerusalem.

Herod Antipas received as his share of his father's dominions in Palestine the province of Galilee, as well as the country of Peraea east of the Jordan, over which he reigned with the title of Tetrarch to the year 39 A. D. In the Gospels he is called "Herod," and "Herod the Tetrarch," and he was called "That fox" by Jesus. It was he who beheaded John the Baptist, and it was to him that Jesus was sent by Pontius Pilate to be tried.

Herod Philip, the son of Herod the King and Cleopatra, on his Father's death was made Tetrarch of Ithuria, the region northeast and east of the Sea of Galilee. He was a good ruler and a builder of cities; two cities built by him were Caesaria Philippi, his capital, and Bethsaida, in Ithuria, on the north inlet of the sea of Galilee. There was another town named Bethsaida which was in Galilee near Capernaum, and which was the home of Peter and Andrew, and James and John, and Philip. Herod Philip ruled until the year 34 A. D. He was not that brother Philip whose wife, Herodias, Herod Antipas unlawfully married. That Philip was still another son of Herod the King by his wife Mariamne.

Herod Archelaus, called "Archelaus" in the Gospels, received as his share of his father's dominions in Palestine the provinces of Judaea and Samaria: he ruled only a few years, being deposed and banished in the year 7 A. D. He was ruling in Judaea when Joseph and Mary, with Jesus, returned from Egypt, and left Judaea and returned to Nazareth in Galilee for fear of him.

After Archelaus was deposed Judaea and Samaria were ruled by governors appointed by the Roman Emperor. At the time Jesus was tried and crucified Pontius Pilate, who was a Roman appointed by the Emperor Tiberius Caesar in the year 26 A. D., was governor of Judaea and Samaria, with the Roman title Procurator.

During the time embraced in this history, and until the time of Nero, the Roman rule in Palestine was mild and the Jews were permitted to retain their own laws, customs and religion. They were required however to pay taxes to Caesar, the collectors of which were called Publicans by the people. The Apostle Matthew was a Publican, and was employed at the receipt of customs on the shore of the Sea of Galilee at Capernaum when he was called by Jesus and left all to follow him. Zaccheus, the little man who climbed the tree at Jericho to see Jesus passing by, was a chief among the Publicans.

Although the Jews were allowed to retain their own laws and their own courts, with their own police, they were not allowed to inflict the death penalty as a punishment for crime except by order of the Roman Governor; that was why, after the Jews had tried Jesus, and condemned him to death, and wished to kill him, it was necessary for them to take him before Pontius Pilate to secure his consent to the infliction of the death penalty, which, under the Roman law, was inflicted by crucifying the condemned person.

Except for these restrictions imposed on them by Rome the Jewish people ruled themselves, and the real powers among them were the priests, the scribes, and the Pharisees. Their highest court, and the one before which Jesus was tried and condemned before being taken to Pilate for sentence was the Sanhedrin, "The Council;" it was the Supreme Court of Judicature and enforced both the civil and ecclesiastical laws: it was composed of seventy-two members, twenty-four each of priests, scribes and elders, who were about evenly divided between the sects of the Pharisees and the Sadducees. The Chief Priest was appointed by the Governor and was at the head of the Sanhedrin. Caiaphas was the Chief Priest, and was at the head of Sanhedrin, at the time of Jesus. After the crucifixion Saul, who later became the Apostle Paul, was a member of the Sanhedrin when he stood and approved the

stoning of the first martyr, Stephen, and before he was called by Jesus and entered upon his work as an Evangelist. Gamalial, who had been Paul's teacher and who after the crucifixion advised caution when they would have killed Peter and John and the other Apostles, was also a member of the Sanhedrin.

Through all their adversities, and under all of their foreign rulers, the Israelites and Jews retained their faith in their religion; the faith which they had always had in one God, Yahweh, the Supreme Being, who had made the earth and created the life upon it; and they believed they were God's chosen people and that, as foretold by their prophets, a Messiah, ("The Christ" in Greek) who would be a descendant of the house of David, would sometime come to free them from their enemies and to restore their country to them from foreign rule.*

The Pharisees, of whom there were about six thousand in Palestine, were an order of religious teachers who controlled public education and moulded the religion of the People. They tried by their conduct and manner of living, as well as by what they taught, to set proper examples to the people, and they were very influential and were regarded with reverence by the people generally.

They were mostly of Hebrew descent and were proud of their descent from Abraham; always they were expounding and teaching their religion and attempting to make converts (proselytes) to it, and their converts were not restricted to the Hebrew race.

They were fundamentalists, and were very exclusive, narrow and orthodox. They believed in and taught literal observance of the laws of Moses, and were very strict even in regard to the minutest details of the law. To them the observance of the Sabbath day in particular was a test of religion and

*See Isaiah 9, 6-7; 11, 1-10; 42, 1-6; 49, 5-13; 53, 1-12; 55, 3-5; 59, 16-21; 60, 1-3; 66, 18.

of patriotism. They regarded the Sabbath as the sacred badge of the Jewish religion, and their observance of it marked them off from all other people of the world; under their law it was a sin and a crime for any Jew to even seem to work upon the Sabbath day. Their feelings in regard to it were so strong that when the Selucid Monarch Antiochus IV, who was at war with the Jews in an attempt to suppress their religion and substitute pagan worship for it, attacked them on the Sabbath day he was able to capture Jerusalem because the Jews, although they were a brave and warlike race, would not profane the Sabbath by fighting, even in defense of their city, upon that day.

Jerusalem was their capital and their Holy City, wherein the great Temple was situated. The Temple was their center of worship, and to them the Temple worship was part of the divine plan; it was at the Temple where the priests performed their duties, and the law required that all sacrifices must be made on the altar in the Temple.

They were strict observers of external rites and ceremonies, and it was a sacred custom to attend the divinely appointed feasts; one of the most important of the feasts was the feast of the passover and of unleaven bread, which was held in the spring of each year to commemorate their exodus from Egypt under the leadership of Moses. It was the custom at this feast to kill a lamb as a sacrifice, a male lamb without blemish; it was the blood of a lamb sprinkled upon the door posts of the houses of the Israelites in Egypt which had been the sign that had saved their children and caused the Angel to pass over their houses when he came to slay all of the first born among the Egyptians. (See Exodus XII, 1-17). It is probable that it was with these things in mind that John the Baptist referred to Jesus as the "Lamb of God."

Although the Pharisees observed many external rights and ceremonies their law strictly forbade the worship of any foreign Gods or Idols. There was but one God and no other could be

worshipped; and no graven images or idols were permitted to even enter the city of Jerusalem, not even the Roman standards with their eagles, or the pictures of Caesar, on them.

The Pharisees were very nationalistic and patriotic and believed that the Jews were God's chosen people; they believed God was their king and, although foreign governors were appointed over them by force and ruled them, God alone remained their king. It was to him alone they owed allegiance, and no governor, unless he was one of their prophets, and thus God's representative, could command their obedience or allegiance. When Herod the Great was made king of Judaea by the Roman authorities and the Jewish people took the oath of allegiance to Caesar the Pharisees refused to take the oath and were punished for their refusal by a heavy fine. They maintained their allegiance to God alone, and tried to make the laws of Moses the Laws which ruled the people. They believed in a future life, in the immortality of the soul, and in the resurrection of the body.

The scribes were not a sect nor a party, but were members of a learned profession. They studied and transcribed the laws, and were the lawyers and notary publics of the communities. In doctrine they favored the Pharisees and were often classed with them.

The Sadducees were a sect who differed materially from the Pharisees; they claimed to believe in the laws of Moses, but were very liberal in their beliefs; they did not believe in the immortality of the soul nor in the resurrection of the dead. They were the aristocrats among the Jews, and many of the members of the Sanhedrin and of the wealthy and ruling classes were Sadducees and accepted Greek customs, manners and language, mingled with foreigners, and lived lives of luxury; the family of Annas, who was father-in-law of Caiaphas the High Priest, belonged to the Sadducees.

It was in this land of Palestine, and shortly before the death of Herod the King, that Jesus was born; and it was there

that he lived. He lived only thirty-three years and at the end was crucified by the Roman authorities as the result of secret plots and insistent and repeated demands of the leaders among his own people.

But a new era for the world, the Christian era, in which we live today, began with him; the Gospels record that he preached and taught a doctrine of love and of hope and of faith in God and in immortality; a doctrine of sincerity and truth; of mercy and of charity and forgiveness; of repentance and righteousness and good works; and that God is a spirit; that God has life in himself, and is the father of all life; and that all men are brothers; and they record that he told of the Kingdom of Heaven, and taught that men should love and have faith in God the Father; and the Gospels record that Jesus was the complete master of himself and of all his surroundings; that he could read men's thoughts and knew what was in their minds and hearts; that he was able to control the forces of nature, and performed many miracles such as changing water into wine, feeding thousands of people with a few loaves of bread and a few fishes, calming a storm, walking upon the water, and causing a tree to wither and die; that the very essence of life itself was in him, and emanated from his person; that many were healed of diseases and infirmities by simply touching his garments; that by spoken commands he healed all manner of sickness and disease, gave sight to the blind, made the deaf hear, caused the dumb to speak, and enabled those who were paralyzed to arise and walk; that he laid his hands upon lepers and made them clean; and that he brought back life to the dead and quickened them at will; and they record that he taught that he was the Son of God, and that he had life in himself; that the Father had sent him into the world that the world might be saved, and that those who believed in him should have everlasting life; that he was the Good Shepherd, and that he laid down his life for his sheep; that no man could take his life from him against his

will, but that he laid it down of himself; that he had power to lay it down, and had power to take it again; that he laid it down in order to take it again; that he would be crucified, and would rise from the dead; and they record that he was crucified, and that after his body had died on the cross he did rise from the dead and appeared to many of his disciples, and talked and ate with them; and that after the resurrection he sent his chosen Apostles to preach in his name to all the world his Gospel of the Fatherhood of God, of the Immortality of the Spirit, and of the Kingdom of Heaven.

His teachings, and life, and personality as told and described in the four Gospels have affected the whole life of mankind ever since, and their influence is everywhere today. He made the most profound impression upon the world of any man who has ever lived and his followers have covered the earth with countless institutions of education and charity and mercy. In every age since his time there have been multitudes of people who have been willing if necessary to make any sacrifice, even to that of life itself, because of their faith in him. At times people and nations have tried by law to suppress his doctrines but they have always failed; nineteen hundred years ago he said, "Heavens and earth shall pass away, but my words shall not pass away" and today his churches are found in all parts of the world, and the Bible, which contains his words, has been translated into more than one hundred different languages and is more widely distributed than any other book that was ever written; today the most powerful and enlightened nations of the world claim to be "Christian" nations in honor of his name, and many millions of people from all nationalities and from every walk of life believe that they will live after death; and they look to him as their personal Savior, and as the Son of God and the Savior of the world.



INTRODUCTION

The Authors of the Four Gospels

A fourfold record of what Jesus said and did was preserved and given to the world by the four Gospels of Matthew, Mark, Luke and John, the first four books of the New Testament in the Bible.

These books were not the first writings concerning Jesus; during his own times there were many articles written concerning him, as mentioned by Luke in the introduction to his Gospel; most of these other writings have been lost, and the first mention of Jesus in the literature of the world which has been preserved is in Paul's letter to the Thessalonians written about the year 49 A. D.

These four testaments, however, were the first histories of Jesus which have been preserved and accepted as authentic. They were written in the Greek language during the first century A. D., between the years 64 A. D. and 100 A. D., and were known to exist by Justin Martyr and Papias, who both wrote about the Christians in the year 140 A. D., and by Irenaeus, who wrote in the year 180 A. D., and all three of whom referred to these Gospels in their writings.

From the earliest times the Gospels have been accepted by the Christian churches as the works of the men whose names they bear and who are now designated as Saints. From the very beginning, from the time they were first published and given to the world, shortly after the founding of the first Christian communities and churches, when there could have been no

difficulty in ascertaining who their authors were, these Gospels were accepted as genuine by millions of people in communities in Europe, Asia and Africa.

The Gospels do not give the exact words of Jesus because they were written in Greek and he spoke in the Aramaic language; and only three of them, the Gospels of Matthew, Mark and Luke, purport to be complete records: these are called the Synoptic Gospels because each of them is a short synopsis of his life and works and words. The Gospel of John does not purport to be a complete record of his life, but to be a record of some of the things which he said and did, and of his personality as the Son of God and the Savior of the world.

But all four of the Gospels were historical documents in which the authors attempted to correctly portray a personage who was entirely different from any other person who has ever appeared in the world before or since. That the authors attempted to the best of their ability to give true and accurate accounts of Jesus is beyond question; the descriptions of his life and teachings and personality as given in the Gospels are beyond the power of human invention; as said by Rousseau,

"Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction. On the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without removing it. It is more inconceivable that a number of persons should agree to write such a history than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and were strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable that the inventor would be a more astonishing character than the hero."

The authors of the Gospels were all well acquainted with the facts, and had first hand and detailed knowledge of the

things of which they wrote. All of them were contemporaries of Jesus and two of them were his disciples and friends who had been with him continuously from the time he started to perform his mission in the world; three of them were present in the garden of Gethsemane at the time of the betrayal, and must have witnessed the crucifixion which took place the next day.

They were not literary men nor writers by profession; it was hard for them to write and they wrote only from a sense of duty and necessity. They had been sent by their Master to preach his Gospel to all the world, and became preachers and evangelists whose lives were devoted to teaching and spreading his Gospel by word of mouth. They had all hoped that he would come again during their lives; but as time went on and he did not come, and they knew their own lives were drawing to a close, they wrote for the benefit of all the world the Gospels which they had taught. And their faith in what they wrote was very great; so great that they were willing to suffer persecution for it and to die for it; at least three of them did die for it; but in the midst of persecution and in the face of death they never waived nor faltered in their faith but remained steadfast and true. They were absolutely sure of themselves and of their Master.

Mark, whose Gospel was the first to be given to the world in the Greek language, was a friend of Simon Peter; according to tradition his father and mother lived in Jerusalem; it was at their house that the last supper was held, and their house became a meeting place for the Apostles and other Christians in Jerusalem. Mark himself was that young man, who, with only a linen cloth wrapped about him, was present in the Garden of Gethsemane when Jesus was betrayed by Judas, and who, when they laid hands on him to take him, "left the linen cloth and fled from them naked." (Mark xiv, 50-52)

After Herod had pleased the Jews by killing James the brother of John with a sword, to further gain their favor he

arrested and imprisoned Simon Peter: after Peter's miraculous release from this place where he was imprisoned he first went to the house of Mark's mother to let his friends know that he was safe. (Act XII, 12-17)

Mark was a cousin of Barnabus of Cyprus and accompanied both Barnabus and the Apostle Paul on some of their journeys as missionaries. Later he was with the Apostle Paul at Rome; Paul was there with Luke and in his second epistle to Timothy sent word for Mark to come and help them; the message was as follows:

"Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry."

II Timothy IV, 11.

After the death of Paul, who was beheaded at Rome by Nero, Mark again attached himself to Simon Peter, who was also then in Rome, and who referred to him as "Mark, my son." I Peter V, 13

Mark was a Hellenist, that is, a person of Hebrew descent who spoke the Greek language as his native tongue, as did many of the Jews; because of Peter's imperfect mastery of the Greek language Mark became his interpreter, and wrote the Gospel of Mark in Greek under the influence of Peter's preaching and teaching: he recorded what Peter said and taught in regard to Jesus. His Gospel was written at Rome about the year 64 A. D., and about fifteen years after Paul's Epistle to the Thessalonians; it was probably published soon after the death of Peter, who was crucified at Rome, and was written for the use and instruction of Christians living away from Palestine, and especially for those of Rome.

It claims to be "The Gospel of Jesus Christ, the Son of God," and beginning with the baptism of Jesus gives a clear, direct, and simple account of his life and work; it gives neither praise nor blame to anyone, and makes no comment on the facts

related. For unquestioned accuracy and as a historical document it is of the utmost value and stands second to none of the Gospels in importance.

After this Gospel was written, Mark is credited also with having founded the Christian Church at Alexandria, in Africa, where he suffered martyrdom by being dragged by horses over stones until he was dead.

The Greek Gospel of Matthew, although first in place in the New Testament, was really second in point of time, the Greek document being written between the years 65 and 70 A. D. Matthew was that Publican who became one of the twelve Apostles. His home was probably in Capernaum as that was where he was working at the receipt of customs in the employ of Herod the Tetrarch when he was called by Jesus and left all to follow him.

He was of Hebrew descent and after the crucifixion remained for some years in Palestine preaching the Gospel. From the earliest records and traditions it is claimed that in the year 42 A. D., when he was about to leave for foreign lands, Arabia or Ethiopia, he wrote in his native language a collection of Christ's discourses and sayings. These were written for the use and benefit of the Christians in Palestine and were written because he himself was going away to do his part in preaching the Gospel to all the world. This original document, in the Hebrew or Aramaic language, has been lost and does not exist today. The Greek publication, which is the present Gospel, was given to the public at some time after the publication of Mark's Gospel and before the destruction of Jerusalem by the Romans in A. D. 70.

From the earliest times it has been accepted by the Christian churches as the Gospel of the Apostle Matthew, and was used more than any of the other Gospels by the churches during the first two or three centuries after Christ; none of the other Gospels has had a greater influence upon Christianity and upon the history of the world than that of Matthew. It contains

much that is not found in the Gospel of Mark, and some things that are not in Luke, and is largely a record of Christ's sayings and teachings. It gives a fuller account of the life of Jesus than does Mark, tells of the virgin birth of Jesus, and presents him as the promised Messiah, and the Son of God. It contains the Sermon on the Mount, some parables not found in Mark, and recites that Peter was declared by Jesus to be the Rock on which he would build his Church. Matthew himself, according to tradition, suffered martyrdom by being slain with a sword; the place of his death is claimed by some authorities to have been in Arabia and by others to have been in Ethiopia.

Luke, the author of the third Gospel and of the Book of Acts, was not a Hebrew but was an educated and cultured Greek, and a physician by profession. He was a native of the City of Antioch where he first met the Apostle Paul, and where the word "Christians" was first used to designate the followers of Christ. He became a Christian evangelist and an inseparable companion of the Apostle Paul, and accompanied Paul on his missionary journeys as his physician and friend. Paul referred to him as the "beloved physician."

At a later period Luke was in Rome with Paul and Mark and Simon Peter and, as stated by him in the introduction to his Gospel, had direct information from eye witnesses and full and complete knowledge of all things in regard to Jesus Christ from the very beginning. He was a careful student and writer and accurate in all things. Where some later historians have disagreed with him as to historical facts it has been shown that he was right and they were wrong. It is partly as a result of information contained in the book of Luke that the claim has been made that there is a mistake of three years in the calendar.

His Gospel was written before the destruction of Jerusalem and shortly after the Greek Gospel of Matthew. Luke probably had not personally known Jesus; his knowledge of him was gained directly from the Apostles and other disciples, particularly from Peter and Paul, and some of his information may

perhaps have been secured from Mary, the Mother of Jesus, or from some of the other women who were with her and who had been Jesus's disciples; also, as stated in his message to Theophilus, there were other writings, some of which he may have had before him for reference.

It was written by Luke in Asia Minor and was written primarily for the use of Gentile readers; he rendered the same service to the Gentile Christians that Matthew did to the Hebrew. He included in his Gospel most of what is found in Mark and Matthew, and some other things that are not found in either, such as the account of the birth of John the Baptist, a more complete account of the virgin birth of Jesus, an account of the episode in the synagogue at Nazareth, and the parable of the prodigal son. He was the best educated and the most literary of all the Gospel writers and his Gospel has been described by Ernest Renan as "the most beautiful book in the world."

According to tradition Luke suffered martyrdom by being hanged at some place in Asia Minor when he was seventy-four years of age.

Shortly after these three Gospels were given to the world the city of Jerusalem was destroyed by the Romans. In the year 67 A. D., the Galilean Zealots led by John of Giscala started a revolution in Galilee; they were defeated there by the Romans and fled to Jerusalem where they started a civil war in the course of which the Tyrant John took possession of the Temple. In suppressing this insurrection and civil war, and in complete fulfillment of what Jesus had said would happen to Jerusalem in that generation, Roman armies under general Titus went through Palestine from one end to the other, from Galilee through Samaria to Jerusalem, destroying the towns, laying waste the country and slaughtering the inhabitants; it was one of the greatest cataclysms the world has ever seen; few were spared, but great numbers of men, women and children were massacred. In 70 A. D. Jerusalem was captured,

the temple was destroyed, and the city was reduced to a mass of ruins and broken stones. It was the end of the Priesthood, of the Temple, of the Sanhedrin, and of the Jewish state and nation. Little bands of refugees fled to the country east of the Jordan and to Egypt and were saved. Since that time the Jewish people have remained dispersed throughout the world and have never had a country or government which they could call their own.

At about the time of the destruction of Jerusalem the Book of Revelations was written at Ephesus in the Greek language by the Apostle John, the son of Zebedee; some thirty years later, about the year 100 A. D., the fourth Gospel was also written at Ephesus in the Greek language.

There is a difference of opinion as to which of the disciples of Jesus was the author of this Gospel. Tradition has ascribed it to the Apostle John, and the churches generally have taken the view that the Apostle John either wrote it with his own hand or dictated it to some friend who was better versed than he was in the Greek language and who wrote it for him at his dictation. Some authorities however claim that the author was some other disciple of Jesus who was also at Ephesus at that time.

The actual writer states clearly that it is the Gospel of that disciple "whom Jesus loved." The members of the Christian Churches have believed that the Apostle John was that disciple "whom Jesus loved;" but Jesus loved all of the Apostles and it is claimed by some authorities that that disciple "whom Jesus loved" may possibly have been another disciple who was not one of the Twelve, if his presence at the last supper can be explained.

However that may be, the man who did the actual writing of the fourth Gospel states in it that the author was that disciple "whom Jesus loved"; who leaned on his breast at the last supper, who stood with Mary the mother of Jesus near the

cross at the crucifixion, who was told by Jesus, "Behold thy mother," and who after the crucifixion became as a son to Mary and took her to his own home and cared for her; who on the day of the Resurrection ran to the tomb and with Simon Peter; and who after the resurrection saw and talked with Jesus in Galilee.

In writing this Gospel the author did not attempt or purport to be writing a complete history of the life of Jesus; that was not necessary as histories had already been written at different times and at different places by three different authors. When the author of the fourth Gospel wrote it he may have had the Gospels of Matthew, Mark and Luke before him; it is clear that he knew their contents and had no fault to find with what was written in them. He wrote his Gospel as a connected narrative to include and describe some things of which he knew and which the other Gospels had omitted; and from his own knowledge he wrote of several occasions when Jesus had gone to the feasts at Jerusalem, and of what happened there. Capernaum was only about ninety miles from Jerusalem and Jesus had been accustomed from childhood to regularly attend the feasts. Most of the events in John's Gospel took place in Jerusalem. Among the friendly people of Galilee and the adjoining regions Jesus had appeared primarily as a good and wise man; as a prophet, who told of the Kingdom of Heaven and taught a new kind of life and faith; who was a friend to the people, and who healed the sick and afflicted; and the people would have made him king if he had permitted them to do so. But to the Samaritan woman at Jacob's well he announced himself to be the Messiah; and at Jerusalem, when the leaders of the Jews, and the Pharisees, accused him of breaking the Sabbath day, and questioned his authority, he immediately announced that he was the Messiah; and after that announcement the element of controversy between him and the Pharisees and the leaders among the Jews was always present whenever he came in contact

with them. His claim that he was the Christ was made clear, and he was repeatedly threatened and the leaders wished and planned to kill him; but the leaders feared the people, who believed in Jesus and took him for a prophet; and so to accomplish their object without a tumult or an attempted rescue they planned to arrest him in the night time and at some place outside of the city of Jerusalem and away from where the people were; and Judas took them to the place, as Jesus knew he would.

In addition to telling of Jesus' ministry at Jerusalem, John's purpose in writing the fourth Gospel was to make more clear some things regarding Jesus which were told in the other Gospels in a different manner; to emphasize the spiritual nature of Jesus and to produce conviction that he was the Christ, the Son of God; that he was imbued with the Spirit of God and had life in himself; and that he had been sent by the Father to preach the truth, to redeem the world, and to give eternal life. He stated his purpose at the end of his Gospel (Chapter xx, verses 30 and 31) in these words,

"And many other things truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life through his name."

For nearly nineteen hundred years these four books of Matthew, Mark, Luke and John have survived against all criticism and against whatever of science and philosophy has seemed adverse to them. They are the most important books that were ever written; their importance, and effect upon the world, have been too great to be told or estimated. They have caused more study and thought than any other subject, and they affect every phase of life today. As Thomas A. Edison is reported to have written, "The greatest monument of all time was the cross of Calvary. It has had a greater effect on more people for a longer time than any other thing erected by man."

JESUS OF NAZARETH

"THE PRINCE OF LIFE"

"But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

"And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses."

Simon Peter—The Acts III, 14-15.



INTRODUCTION BY MATTHEW

"The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Matthew 1, 1.

INTRODUCTION BY MARK

"The beginning of the gospel of Jesus Christ the Son of God."

Mark 1, 1.



INTRODUCTION BY JOHN

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him: and without him was not anything made that was made.

In him was life; and the life was the light of men. And the light shone in darkness: and the darkness comprehended it not.

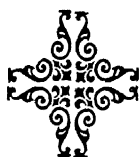
There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lights every man that comes into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not.

But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

John 1, 1-14.



INTRODUCTION BY LUKE

(Written to Theophilus)

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them to us who from the beginning were eye-witnesses, and ministers, of the word;

"It seemed good to me also, having had perfect understanding of all things from the very first, to write to you in order, most excellent Theophilus, that you might know the certainty of those things wherein you have been instructed."

Luke I, 1-4.

CHAPTER I

THE ANNUNCIATION

THE BIRTH AND CHILDHOOD OF JOHN THE BAPTIST

(Time—To the summer of A. D. 29)

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CHAPTER I

The Annunciation—

The Birth and Childhood of John the Baptist

(Time—To the Summer of A.D. 29)

There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elizabeth was barren; and both were now well stricken in years.

Luke I, 5-7
Place—
Jerusalem

And it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And while the whole multitude of the people were praying without, at the time of incense, there appeared to him an angel of the Lord standing on the right side of the altar.

Luke I, 8-11

When Zacharias saw him he was troubled, and fear fell upon him; but the angel said to him, "Fear not, Zacharias: for your prayer is heard, and your wife Elizabeth shall bear you a son; and you shall call his name John. And you shall have joy and gladness, and many shall rejoice at his birth, for he shall be great in the sight of the Lord; he shall drink neither wine nor

Luke I, 12-17

strong drink; and he shall be filled with the Holy Ghost even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God; and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Luke I, 18-20

And Zacharias said to the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." And the angel, answering, said to him, "I am Gabriel, that stands in the presence of God; and am sent to speak to you, and to show you these glad tidings. But you shall be dumb, and not able to speak, until the day that these things shall be performed, because you believe not my words, which shall be fulfilled in their season."

Luke I, 21-23

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

Luke I, 24-25

And after those days his wife Elizabeth conceived, and hid herself five months, saying, "Thus has the Lord dealt with me, to take away my reproach among men."

Luke I, 26-27

Place—
Nazareth

And in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Luke I, 28

And the angel came to her and said, "Hail, you who are highly favoured, the Lord is with you; blessed are you among women."

But when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. But the angel said to her, "Fear not, Mary; for you have found favor with God; and you shall conceive in your womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest; the Lord God shall give to him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke I, 29-33

Then said Mary to the angel, "How shall this be, seeing I know not a man?" And the angel answered, "The Holy Ghost shall come upon you; and the power of the Highest shall overshadow you; and that holy thing which shall be born of you shall be called the Son of God. And, behold, your cousin Elizabeth has conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible." Luke I, 34-37

And Mary said, "Behold the handmaid of the Lord: be it unto me according to your word." And the angel departed from her. Luke I, 38

And Mary arose in those days, and went into the hill country with haste, into a city of Judah: and entered into the house of Zacharias, and saluted Elizabeth. Luke I, 39-40
Place—
Judaea

And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost; and she spoke out with a loud voice, and said, "Blessed are you among women, and blessed is the fruit of your womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of your salutation sounded in my ears, the babe leaped in" Luke I, 41-45

my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord."

Luke I, 46-55

And Mary said,

*"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Savior.
For he hath regarded the low estate of his house-
maiden,
For, behold, from henceforth all generations shall call
me blessed.
For he that is mighty hath done to me great things,
And holy is his name.
And his mercy is on them that fear him from genera-
tion to generation.
He hath showed strength with his arm:
He hath scattered the proud in the imagination of
their hearts.
He hath put down the mighty from their seats, and
exalted them of low degree.
He hath filled the hungry with good things: and the
rich he hath sent empty away.
He hath holpen his servant Israel, in remembrance of
his mercy.
As he spoke to our fathers, to Abraham, and to his
seed forever."*

Luke I, 56

And Mary abode with her about three months, and then returned to her own house.

Luke I, 57

Now Elizabeth's full time came that she should be delivered: and she brought forth a son.

Luke I, 58-60
Place—
Judaea

And her neighbors and her cousins heard how the Lord had showed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. But his mother answered and said, "Not so; but he shall be called John."

And they said to her, "There is none of your kindred that is called by this name." And they made signs to his father, how he would have him called. And Zacharias asked for a writing table, and wrote, "His name is John." And they marvelled all. Luke I, 61-63

And his mouth was opened immediately, and his tongue loosed, and he spoke, and praised God: and fear came on all that dwelt around about them: and all these sayings were noised abroad throughout all the hill country of Judaea. And all they that heard them laid them up in their hearts, saying, "What manner of child shall this be?" And the hand of the Lord was with him. Luke I, 64-66

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying: Luke I, 67-79

"Blessed be the Lord God of Israel;

For he has visited and redeemed his people;

And has raised up a horn of salvation for us

In the house of his servant David,

*(As he spoke by the mouth of his holy prophets,
which have been since the world began):*

*That we should be saved from our enemies, and from
the hand of all that hate us;*

To perform the mercy promised to our fathers;

*And to remember his holy covenant, the oath which
he swore to our father Abraham,*

*That he would grant unto us, that we, being delivered
out of the hands of our enemies,*

Might serve him without fear,

*In holiness and righteousness before him, all the days
of our life.*

*And you, child, shall be called the prophet of the
Highest:*

*For you shall go before the face of the Lord to pre-
pare his ways;*

To give knowledge of salvation unto his people

By the remission of their sins,

Through the tender mercy of our God:

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*Whereby the dayspring from on high has visited us,
To give light to them that sit in darkness and in the
shadow of death;
To guide our feet into the ways of peace."*

Luke I, 80

Time—

To Summer
of A.D. 29

And the child grew, and waxed strong in spirit, and
was in the deserts till the day of his showing unto Israel.



CHAPTER II

THE BIRTH AND CHILDHOOD OF JESUS

(Time—To summer of A. D. 29)

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CHAPTER II

The Birth and Childhood of Jesus (Time—To Summer of A. D. 29)

Now the birth of Jesus Christ was on this wise:—
When his mother Mary was espoused to Joseph, before
they came together she was found with child of the
Holy Ghost: and Joseph, her husband, being a just
man, and not willing to make her a public example, was
minded to put her away privily.

Matt. I, 18-19
Place—
Nazareth

But while he thought on these things, the angel of
the Lord appeared to him in a dream, saying, "Joseph,
thou son of David, fear not to take unto you Mary
your wife: for that which is conceived in her is of the
Holy Ghost. And she shall bring forth a son, and you
shall call his name JESUS; for he shall save his people
from their sins."

Matt. I, 20-21

Now all this was done, that it might be fulfilled
which was spoken of the Lord by the prophet, saying,
"Behold, a virgin shall be with child, and shall bring
forth a son, and they shall call his name Emmanuel",
which, being interpreted, is, "God with us"*

Matt. I, 22-23

Then Joseph, being raised from sleep, did as the
Angel of the Lord had bidden him, and took unto him
his wife; and knew her not till she had brought forth her
first born son.

Matt. I, 24-25

And it came to pass in those days that there went
out a decree from Caesar Augustus that all the world

Luke II, 1-3
Time—
December
Place—
Bethlehem

*(See Isaiah, 7, 14-16).

should be taxed. (And this taxing was first made when Cyrenius was governor of Syria) And all went to be taxed, everyone into his own city.

Luke II, 4-5

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David) to be taxed with Mary, his espoused wife, who was great with child.

Luke II, 6-7

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Luke II, 8-14

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them, and they were sore afraid. And the angel said to them, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this shall be a sign to you, you shall find the babe wrapped in swaddling clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

Luke II, 15-16

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known to us." And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And when they had seen it, they made known Luke II, 17-20 abroad the saying which was told them concerning this child. And all they that heard it wondered at these things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.

And when eight days were accomplished for the Matt. I, 25 circumcising of the child, his name was called "Jesus," Luke II, 21 which was so named by the angel before he was conceived in the womb.

And when the days of her purification according Luke II, 22-24 to the law of Moses were accomplished, they brought Place— him to Jerusalem, to present him to the Lord; (as it is Jerusalem written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons.

And there was a man in Jerusalem whose name was Luke II, 25-32 Simeon; and he was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed to him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, he took him up in his arms, and blessed God, and said, "Lord, now let thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

And Joseph and his mother marvelled at those Luke II, 33-35 things which were spoken by him. And Simeon blessed

them, and said to Mary his mother, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed."

Luke II, 36-38

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with a husband seven years from her virginity: and she was a widow of about four score and four years; and she departed not from the temple, but served God with fastings and prayer night and day. And she, coming in that instant, gave thanks likewise unto the Lord, and spoke of Jesus to all them that looked for redemption in Jerusalem.

Matt. II, 1-2
Place—
Jerusalem

And there came wise men from the east to Jerusalem, saying, "Where is he that is born king of the Jews? For we have seen his star in the east, and have come to worship him."

Matt. II, 3-6

When Herod the king heard these things, he was troubled, and all Jerusalem with him. And he gathered all the chief priests and scribes of the people together and demanded of them where Christ should be born. And they said to him, "In Bethlehem of Judaea: for thus it is written by the prophet,

*"And thou Bethlehem, in the land of Judah,
Art not the least among the princes of Judah,
For out of thee shall come a Governor,
That shall rule my people Israel."*

Matt. II, 7-8

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when you have found him, bring me word again, that I may come and worship him also."

When they had heard the king, they departed; and, lo, the star, which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they came into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures they presented to him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Matt. II, 9-12
Place—
Bethlehem

And when they had departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him": and when he arose, he took the young child, and his mother by night, and departed into Egypt. And they were there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt have I called my son."

Matt. II, 13-15

Then Herod, when he saw that he was mocked by the wise men, was exceedingly wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

Matt. II, 16-18

*"In Rama was there a voice heard,
Lamentation, and weeping and great mourning.
Rachel weeping for her children,
And would not be comforted,
Because they are not."*

Matt. II, 19-23
Luke II, 39

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel: for they are dead who sought the young child's life." And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he turned aside, and returned into Galilee to their own city Nazareth, and dwelt there: that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

Luke II, 40

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Luke II, 41

Now his parents went to Jerusalem every year at the feast of the passover.

Luke II, 42-45
Time—
April A. D. 12

And when he was twelve years old they went up to Jerusalem, after their custom, to the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it; but they, supposing him to be in the company, went a day's journey; and then they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

Luke II, 46-50

And it came to pass that, after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said to him, "Son, why hast thou thus dealt with us? Behold, thy father and

I have sought thee sorrowing." And he said to them, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" And they understood not the saying which he spoke to them.

And he went with them, and came to Nazareth, and was subject to them; but his mother kept all these sayings in her heart.

Luke II, 51
Time—To the
summer of
A. D. 29

And Jesus increased in wisdom and stature, and in favour with God and man.

Luke II, 52

CHAPTER III

THE MISSION OF JOHN THE BAPTIST—JESUS IS BAPTIZED—JESUS
ANNOUNCES THAT GOD HAS SENT HIS ONLY SON TO SAVE THE
WORLD AND TO GIVE EVERLASTING LIFE—THAT GOD IS A SPIRIT
—THAT HE IS THE CHRIST, THE SAVIOR—JOHN THE BAPTIST
IS IMPRISONED

(Time—Summer of A. D. 29 to December A. D. 30)

(Place—Peraea, Judaea, Galilee, Jerusalem, Samaria)

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CHAPTER III

*The Mission of John the Baptist—Jesus is Baptized—
Jesus Announces That God Has Sent His Only Son to
Save the World and to Give Everlasting Life—That
God is a Spirit—That He is the Christ, the Savior—
John the Baptist is Imprisoned.*

(Time—Summer of A. D. 29 to December A. D. 30)

(Place—Peraea, Judaea, Galilee, Jerusalem, Samaria)

Now in the fifteenth year of the reign of Tiberius
Caesar, Pontius Pilate being governor of Judaea; and
Herod being Tetrarch of Galilee, and his brother Philip
Tetrarch of Iturea and the region of Trachonitis, and
Lysanias the Tetrarch of Abilene; and Annas and
Caiaphas being the high priests; the word of God came
to John, the son of Zacharias, in the wilderness.

Luke III, 1-2
Time—
A. D. 29

And John came into the wilderness of Judaea and
to all the country about Jordan, preaching the baptism
of repentance for the remission of sins; and saying,
"Repent ye; for the kingdom of heaven is at hand."
For this was he that was spoken of by the prophet
Esais, as it is written in the book of the prophets, when
he said,*

Matt. III, 1-3
Mark I, 4
Luke III, 3-4

*"Behold, I send my messenger before thy face,
Who shall prepare thy way before thee;
The voice of one crying in the wilderness,
Prepare ye the way of the Lord,*

Matt. III, 3
Mark I, 2-3
Luke III, 4-6

*See Isaiah 40, 3-5.

*Make his paths straight.
Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall be made straight,
And the rough ways shall be made smooth:
And all flesh shall see the salvation of God."*

Matt. III, 4
Mark I, 6

And John was clothed with camel's hair, and wore a leather girdle about his loins: and his food was locusts and wild honey.

Matt. III, 5-6
Mark I, 5

And there went out to him the people of Jerusalem, and all the land of Judaea, and all the region round about the Jordan; and they were baptized by him in the river Jordan, confessing their sins.

Matt. III, 7-10
Luke III, 7-9

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them:

"O generation of vipers, who has warned you to flee from the wrath to come? Bring forth fruits worthy of repentance, and think not to say within yourselves, 'We have Abraham as our father', for I say to you, that God is able of these stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that brings not forth good fruit is hewn down, and cast into the fire."

Luke III, 10-14

And the people asked him, saying, "What then must we do?" And he answered, "He that has two coats, let him impart to him that has none: and he that has meat, let him do likewise."

And there came also publicans to be baptized, and they said to him, "Master, what shall we do?" And he said to them, "Exact no more than that which is appointed you."

And soldiers likewise demanded of him, saying, "And what shall we do?" And he said to them, "Do

violence to no man, neither accuse any falsely; and be content with your wages."

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not, John answered, saying to them all, "I indeed baptize you with water unto repentance; but there comes one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but the chaff he will burn with unquenchable fire." And many other things in his exhortation preached he to the people.

Matt. III, 11-12
Mark I, 7-8
Luke III, 15-18

And it came to pass in those days that Jesus, who was then about thirty years of age, being, (as was supposed) the son of Joseph, who was the son of Heli, came from Nazareth of Galilee to the Jordan to be baptized by John.

Matt. III, 13
Mark I, 9
Luke III, 23
Time—
January A. D.
30

But John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" And Jesus answering, said, Suffer it to be so now: for thus it becomes us to fulfill all righteousness." Then he suffered him, and when all the people were baptized, Jesus also was baptized by John in the river Jordan.

Matt. III, 14-15
Mark I, 9
Luke III, 21

And Jesus when he was baptized went up straightway out of the water, and, while he was praying, the heavens opened and he saw the Spirit of God (The Holy Ghost) descending in bodily shape like a dove upon him: and there came a voice from heaven, saying, "Thou art my beloved Son, in whom I am well pleased."*

Matt. III, 16-17*
Mark I, 10-11
Luke III, 21-22

*Note—Matt. III, 17, is as follows:—"And lo a voice from Heaven, saying 'This is my beloved Son, in whom I am well pleased.'"

Matt. IV, 1-2
Mark I, 12-13
Luke IV, 1-2

And Jesus being full of the Holy Ghost returned from the Jordan, and was led by the Spirit into the wilderness: and he was in the wilderness with the wild beasts; and he fasted and was tempted of the devil; and when he had fasted and been tempted forty days, he afterwards hungered.

Matt. IV, 3-4
Luke IV, 3-4

And the tempter (the devil) came to him and said, "If thou be the Son of God, command that these stones be made bread." But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'"

Matt. IV, 5-7
Luke IV, 9-12

Then the devil brought him to Jerusalem and set him on a pinnacle of the temple, and said to him, "If thou be the Son of God, cast thyself down: for it is written, 'He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'"

And Jesus answering said to him, "It is written, 'Thou shalt not tempt the Lord Thy God.'"

Matt. IV, 8-11
Mark I, 13
Luke IV, 5-8, 13

And the devil took him up into a high mountain, and showed him all the kingdoms of the world, and the glory of them: and said to him, "All these things are delivered to me, and to whomsoever I will I give them. All these things will I give to thee, if thou wilt fall down and worship me." Then said Jesus to him, "Get thee hence, Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"

Then the devil left him, and, behold, angels came and ministered to him.

John I, 15-18
Time—
February
A. D. 30

And when he had come from the wilderness, John bare witness of him, and cried, saying, "He it is of whom I spoke, 'He that cometh after me is preferred before me', for he was before me. And of his fullness have all we received, and grace for grace. For the law

was given by Moses, but grace and truth came by Jesus Christ. No man has seen God at any time: the only begotten Son, who is in the bosom of the Father, he has declared him."

And this is the record of John, when the Jews sent John I, 19-23 priests and Levites from Jerusalem to ask him, "Who art thou?" And he confessed, and denied not: but confessed, "I am not the Christ." And they asked him, "What then? Art thou Elias?" And he said, "I am not." "Art thou that Prophet?" And he answered, "No." Then said they to him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" And he said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as said the prophet Esais."

And they that were sent were of the Pharisees, and John I, 24-27 they asked him, and said, "Why do you baptize then, if you are not the Christ, nor Elias, neither that Prophet?" And John answered them, saying, "I baptize with water: but there stands one among you, whom you know not; he it is, who coming after me is preferred before me; whose shoe latchet I am not worthy to unloose."

These things were done in Bethabara beyond John I, 28 Jordan, where John was baptizing.

The next day John saw Jesus coming to him, and John I, 29-31 said, "Behold the Lamb of God, which takes away the sin of the world. This is he of whom I said, 'After me comes a man who is preferred before me,' for he was before me, and I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."

And John bare record, saying, "I saw the Spirit John I, 32-34 descending from heaven like a dove, and it abode upon

him, and I knew him not; but he that sent me to baptize with water, the same said to me, 'Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizes with the Holy Ghost.' And I saw, and bear record, that this is the Son of God."

John I, 35-37

Again, the next day after, John stood with two of his disciples: and looking upon Jesus as he walked, he said, "Behold the Lamb of God!" And the two disciples heard him speak, and they followed Jesus.

John I, 38-39

Then Jesus turned and saw them following, and said to them, "What seek ye?" They said to him, "Rabbi," (which is to say, being interpreted, "Master"), "where dwellest thou?" And he said to them, "Come and see." And they came, and saw where he dwelt, and abode with him that day; for it was about the tenth hour.

John I, 40-42

One of the two who heard John speak, and followed Jesus was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him, "We have found the Messiah," which is being interpreted, the "Christ." And he brought him to Jesus. And when Jesus beheld him, he said, "Thou art Simon, the son of Jonah, thou shalt be called Cephas," which is by interpretation, "A Stone."

John I, 43-46

The day following Jesus would go forth into Galilee, and finding Philip, he said to him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

Jesus saw Nathanael coming to him, and said to him, "Behold, an Israelite indeed in whom is no guile." Nathanael said to him, "Whence knowest thou me?" Jesus answered, "Before Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael answered and said, "Rabbi, thou art the Son of God: thou art the King of Israel."

And Jesus answered, "Because I said to thee, 'I saw thee under the fig tree', believest thou? Thou shalt see greater things than these." And he said to him, "Verily, verily, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus and his disciples were called to the marriage.

And when they wanted wine, the mother of Jesus said to him, "They have no wine." Jesus said to her, "Woman, what have I to do with thee? Mine hour is not yet come." And his mother said to the servants, "Whatsoever he says to you, do it."

And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. And Jesus said to the servants, "Fill the water pots with water." And they filled them up to the brim. Then he said to them, "Draw out now and bear to the governor of the feast." And they did so. And when the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew), the governor of the feast called the bridegroom and said to him, "Every man at the beginning sets forth good wine; and when men have well drunk, that which is worse; but thou hast kept the good wine until now."

John I, 47-49

John I, 50-51

John II, 1-2

Time—March
A. D. 30Place—Cana
in Galilee

John II, 3-5

John II, 6-10

John II, 11

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

John II, 12

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

John II, 13-14

Time—April
A. D. 30

Place—
Jerusalem

And the Jews' passover was at hand, and Jesus went up to Jerusalem. And there he found in the temple those who sold oxen and sheep and doves; and the changers of money sitting.

John II, 15-17

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money. And overthrew the tables; and he said to them that sold doves, "Take these things hence; make not my Father's house a house of merchandise." And his disciples remembered that it was written, "The zeal of thine house hath eaten me up."

John II, 18-20

Then said the Jews to him, "What sign do you show to us, seeing that you do these things?" Jesus answered, "Destroy this temple, and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building, and will you rear it up in three days?"

John II, 21-22

But he spoke of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this to them: and they believed the Scripture, and the words which Jesus had spoken.

John II, 23-25

Now while he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself to them, because he knew all men, and needed

not that any should testify of man; for he knew what was in man.

But there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said to him, "Rabbi, we know that you are a teacher come from God; for no man can do these miracles that you do except God be with him." And Jesus said to him, "Verily, verily, I say to you, except a man be born again, he cannot see the kingdom of God."

John III, 1-3

Time—
April A. D. 30

And Nicodemus said, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

John III, 4-8

Jesus answered, "Verily, verily, I say to you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

"Marvel not that I said to you, 'You must be born again.' The wind bloweth where it listeth, and you hear the sound thereof, but cannot tell whence it comes, and whither it goes: so is everyone that is born of the Spirit."

Nicodemus answered and said to him, "How can these things be?"

John III, 9

And Jesus said to him, "Are you a master of Israel, and know not these things? Verily, I say to you, I speak what I do know, and testify what I have seen: and you receive not my witness. If I have told you earthly things and you believe not, how shall you believe if I tell you of heavenly things? No man has ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.

John III, 10-21

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that

whosoever believes in him shall not perish, but have eternal life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believes in him shall not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

"He that believes on him is not condemned; but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of God.

"And this is the condemnation; that light is come into the world, and men love darkness rather than light, because their deeds are evil. For everyone that does evil hates the light, neither comes to the light, lest his deeds should be reproved. But he that loves truth comes to the light that his deeds may be made manifest, that they are wrought in God."

John III, 22-24
Time—Summer
A. D. 30
Place—
Judaea—
Ænon, in
Samaria

After these things came Jesus and his disciples into the land of Judaea: and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison.

John III, 25-26

Then arose a question between some of John's disciples and the Jews about purifying. And they came to John, and said to him, "Rabbi, he that was with you beyond Jordan, to whom you bare witness, behold, the same baptizes, and all men come to him."

John III, 27-36

John answered and said, "A man can receive nothing, except it be given him from heaven. You yourselves bear me witness, that I said, 'I am not the Christ, but I am sent before him'. He that has the

bride is the bridegroom: but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that comes from above is above all; he that is of the earth is earthly, and speaks of the earth; he that comes from heaven is above all. And what he has seen and heard, that he testifies: and no man receives his testimony. He that has received his testimony has set to his seal that God is true. For he whom God has sent speaks the words of God: for God gives not the Spirit by measure unto him. For the Father loves the Son, and has given all things into his hand. He that believes on the Son has everlasting life; and he that believes not the Son shall not see life; but the wrath of God abides on him."

When Jesus knew how the Pharisees had heard that he made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples) he left Judaea, and departed again into Galilee; and he must needs go through Samaria: and while going through Samaria he came to a city which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat down on the well; and it was about the sixth hour.

John IV, 1-6
Time—
December
A. D. 30
Place—
Sychar in
Samaria

And there came a woman of Samaria to the well to draw water: and Jesus said to her, "Give me to drink" (For his disciples were gone away into the city to buy meat). Then said the woman of Samaria to him, "How is it that you, being a Jew, ask drink of me, who am a woman of Samaria?" (For the Jews have no dealings with the Samaritans).

John IV, 7-9

John IV, 10-12

Jesus answered and said to her, "If you knew the gift of God, and who it is that says to you, 'Give me to drink', you would have asked of him, and he would have given you living water". And the woman said to him, "Sir, you have nothing to draw with, and the well is deep; from whence then have you that living water? Are you greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?"

John IV, 13-14

Jesus answered and said to her, "Whosoever drinks of this water shall thirst again; but whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

John IV, 15

The woman said to him, "Sir, give me this water, that I thirst not, neither come hither to draw."

John IV, 16-18

And Jesus said to her, "Go call your husband and come hither." The woman answered, "I have no husband." Jesus said to her, "You have well said, 'I have no husband'; for you have had five husbands: and he whom you now have is not your husband: in that said you truly."

John IV, 19-24

Then the woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshipped in this mountain; and you say, that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour comes, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father. You worship you know not what; we know what we worship; for salvation is of the Jews. But the hour comes, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeks such to worship him. GOD IS A SPIRIT:

and they that worship him must worship him in spirit and in truth."

Then the woman said to him, "I know that a John IV, 25-26 Messiah will come who is called Christ; when he is come, he will tell us all things." Jesus said to her, "I that speak to thee am he."

And upon this came his disciples, and marvelled John IV, 27-30 that he talked with the woman; yet no man said, "What seek you?," or "Why talk you with her." So the woman then left her water pot, and went into the city, and said to the men there, "Come, see a man who told me all things that ever I did: is not this the Christ?" Then they went out of the city, and came to him.

In the meanwhile his disciples prayed him saying, John IV, 31-38 "Master, eat." But he said to them, "I have meat to eat that you know not of." Therefore said the disciples one to another, "Has any man brought him aught to eat?" And Jesus said to them, "My meat is to do the will of him that sent me, and to finish his work. Say not, 'there are yet four months, and then comes the harvest': behold, I say to you, lift up your eyes, and look on the fields: for they are white already to harvest. And he that reaps receives wages, and gathers fruit unto life eternal: that both he that sows and he that reaps may rejoice together. And herein is that saying true, 'One soweth, and another reapeth'. I sent you to reap that whereon you bestowed no labor: Other men labored, and you are entered into their labors."

And many of the Samaritans of that city believed John IV, 39-42 on him, for the saying of the woman who testified, 'He told me all that ever I did'. So when the Samaritans were come to him, they besought him that he would tarry with them: and he abode there two days. And many believed because of his own word: and said to

the woman, "Now we believe, not because of your saying, but we have heard him ourselves, and know that he is indeed the Christ, the Savior of the world."

Matt. XIV, 3-5

Mark VI, 17-20

Luke III, 19-20

Time—

December

A. D. 30

Place—Castle
of Machaerus
in Peraea

Now Herod the Tetrarch laid hold on John, and bound him, and put him in prison, for the sake of Herodias, his brother Philip's wife: for he had married her: and John had reproved him for all the evil which he had done, and for Herodias, and had said to him, "It is not lawful for you to have your brother's wife." Therefore Herodias had a quarrel against John, and would have killed him, but she could not. For Herod feared John knowing that he was a just man and holy, and observed him; and when he heard him he did many things and heard him gladly; and when he would have put him to death, he feared the people; because they counted John a prophet.



CHAPTER IV

JESUS BEGINS TO PREACH IN GALILEE—JESUS CALLS PETER AND ANDREW, AND JAMES AND JOHN, AND MATTHEW—HE GOES TO JERUSALEM—THE PHARISEES PLOT TO KILL HIM

(Time—January A. D. 31 to Summer of A. D. 31)

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CHAPTER IV

Jesus Begins to Preach in Galilee—Jesus calls Peter and Andrew, and James and John, and Matthew—Goes to Jerusalem—The Pharisees Plot to Kill Him. (Time—January A. D. 31 to Summer of A. D. 31)

When Jesus heard that John was cast into prison, he departed into Galilee: and he returned in the power of the Spirit: and from that time he began to preach, preaching the gospel of the Kingdom of God, and saying, "The time is fulfilled and the Kingdom of Heaven (of God) is at hand. Repent, and believe the Gospel." And he taught in their synagogues, being glorified of all. And the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went to the feast. And there went out a fame of him through all the region round about.

Matt. IV, 12, 17
Mark I, 14-15
Luke IV, 14-15
John IV, 43, 45
Time—January
to April
A. D. 31
Place—
Galilee

So Jesus came again into Cana of Galilee, where he had made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went to him, and besought him that he would come down and heal his son; for his son was at the point of death. Then said Jesus to him, "Except you see signs and wonders you will not believe." But the nobleman said to him, "Sir, come down ere my son die." Then Jesus said to him, "Go your way, your son lives."

John IV, 46-50
Time—January-
April A. D. 31
Place—
Cana

And the nobleman believed the word that Jesus had spoken to him, and went his way. And as he was

John IV, 50-53

going, his servants met him, and told him, saying, "Your son lives." Then inquired he of them the hour when he began to mend. And they said to him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour in which Jesus had said to him, "Your son lives": and himself believed, and his whole house.

John IV, 54

This is the second miracle that Jesus did when he was come out of Judaea into Galilee.

Luke IV, 16-19

Time—January-
April A. D. 31

Place—
Nazareth

And Jesus came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the sabbath day, and stood up to read. And there was handed to him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

*"The Spirit of the Lord is upon me,
Because he has anointed me to preach the gospel to the
poor:
He has sent me to heal the broken hearted;
To preach deliverance to the captives,
And recovery of sight to the blind;
To set at liberty them that are bruised.
To preach the acceptable year of the Lord."**

Luke IV, 20-21

And he closed the book; and he gave it again to the minister, and sat down. And the eyes of all in the synagogue were fastened on him. And he said to them, "This day is this Scripture fulfilled in your ears."

Luke IV, 22

And all bare him witness and wondered at the gracious words which proceeded out of his mouth. And they said, "Is not this Joseph's son?"

Luke IV, 23-27

John IV, 44

And he said to them, "You will surely say to me this proverb, 'Physician, heal thyself'. Whatsoever we have heard done in Capernaum, do also here in your

*(Note—See Isaiah 61, 1-2.)

country." And he said, "Verily, I say to you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months; when great famine was throughout all the land; but to none of them was Elias sent, save to Sarepta, a city of Sidon, to a woman who was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

And all the people in the synagogue, when they heard these things, were filled with wrath; and they rose up, and thrust him out of the city; and led him to the brow of a hill whereon their city was built, that they might cast him down headlong; but he, passing through the midst of them, went his way. Luke IV, 28-30

And leaving Nazareth, he came and dwelt in Capernaum, a city of Galilee, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."* And he taught them on the sabbath days. Matt. IV, 13-16
Luke IV, 31
Time—January-April A. D. 31
Place—Capernaum

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the Lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's and prayed him that he would Luke V, 1-3
Time—January-April A. D. 31
Place—Sea of Galilee near Capernaum

*(See Isaiah 9, 1-2.)

thrust out a little from the land. And he sat down, and taught the people out of the ship.

Matt. IV, 18
Mark I, 16
Luke V, 4-7

And when he had stopped speaking, he said to Simon, "Launch out into the deep, and let down your nets for a draught." And Simon answering, said, "Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net." And when they had done this, they inclosed a great multitude of fishes; and their net broke. And they beckoned to their partners, who were in the other ship, to come and help them. And they came, and filled both the ships, so that they began to sink.

Luke V, 8-10

When Simon Peter saw it, he fell down at Jesus' knees saying, "Depart from me: for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the draught of fishes which they had taken: and so also were James and John, the sons of Zebedee, who were partners with Simon.

Matt. IV, 19-20
Mark I, 17-18
Luke V, 10-11

And Jesus said to Simon, and to Andrew his brother, "Fear not, from henceforth thou shalt catch men; follow me, and I will make you to become fishers of men." And when they had brought their ship to land, they straightway left their nets and forsook all and followed him.

Matt. IV, 21-22
Mark I, 19-20
Luke V, 10-11

And going on from thence he saw the other two brothers, James, the son of Zebedee, and John his brother, in the ship, (which had come to land) with Zebedee their father, mending their nets. And straightway he called them. And they immediately left the ship, and their father Zebedee with the hired servants, and forsook all and followed him.

Mark I, 21-22
Luke IV, 31-32
Time—January-
April A. D. 31

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his doctrine; for

he taught them as one that had authority, and not as the scribes.

And there was in the synagogue a man with an unclean spirit; and he cried out with a loud voice, saying, "Let us alone: what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." Mark I, 23-28
Luke IV, 33-37

And Jesus rebuked him, saying, "Hold thy peace, and come out of him". And when the unclean spirit had torn him, and thrown him in the midst, and cried out with a loud voice, he came out of him, and hurt him not. And they were all amazed and spoke among themselves, saying, "What word is this? What new doctrine is this? For with authority and power he commands the unclean spirits, and they obey him." And his fame spread through all the region round about Galilee.

And when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a great fever: and straightway they told him of her: and he came and took her by the hand, and raised her up, and rebuked the fever, and immediately it left her: and she arose and ministered unto them. Matt. VIII, 14-15
Mark I, 29-31
Luke IV, 38-39

And at evening when the sun was setting all the city was gathered together at the door; and they brought to him all that were sick and diseased, and many that were possessed with devils, and he laid his hands on every one of them and healed them; that it might be fulfilled which was spoken by Esaias the Prophet, saying, "Himself took our infirmities, and bare our sicknesses." And he cast out the devils with his words, and they came out of many, crying out, and saying, "Thou art Christ the Son of God." And he rebuked them and suffered Matt. VIII, 16-17
Mark I, 32-34
Luke IV, 40-41

them not to speak because they knew him and that he was the Christ.

Mark I, 35-38
 Luke IV, 42-43
 Time—January-
 April A. D. 31
 Place—
 Near
 Capernaum

And in the morning, a great while before day, he arose up and went out, and departed into a desert place, and there prayed: and the people sought him, to stay him that he should not depart from them: and Simon, and they that were with him, followed after him: and when they had found him, they said to him, "All are seeking for thee." And he said to them, "Let us go elsewhere into the next towns, that I may preach the Kingdom of God there also: for this end am I sent and came I forth."

Matt. IV, 23-24
 Mark I, 39
 Luke IV, 44

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought to him all sick people that were taken with divers diseases and torments, and those who were possessed with devils, and those who were lunatic and those who had the palsy: and he healed them all.

Matt. IV, 25

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea and from beyond Jordan.

Matt. VIII, 2-4
 Mark I, 40-45
 Luke V, 12-16
 Time—January-
 April A. D. 31
 Place—
 City in
 Galilee

And it came to pass, when he was in a certain city, a man full of leprosy came, and seeing him, fell down on his face and worshipped him, and kneeling to him besought him, saying, "Lord, if thou wilt, thou canst make me clean." And Jesus moved with compassion put forth his hand and touched him, saying, "I will: be thou clean." And immediately the leprosy departed from him and he was cleansed. And Jesus charged him to tell no man, saying to him, "See thou tell no man,

but go thy way, show thyself to the priest, and offer for thy cleansing a gift of those things which Moses commanded for testimony unto them."

But he went out and began to publish it much, and to blaze abroad the matter, and there went a fame abroad of him: and great multitudes came together to hear, and to be healed by him; and they came to him from every quarter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and he withdrew himself into the wilderness and prayed.

And again he entered into Capernaum after some days: and it was noised that he was in the house. And straightway many gathered together, and Pharisees, and doctors of the law, who had come out of every town of Galilee, and Judaea, and Jerusalem; insomuch that there was no room to receive them, no, not so much as about the door. And he preached the word to them: and the power of the Lord was present to heal them.

And they brought to him on a bed which was borne by four a man sick of the palsy: and they sought means to bring him and lay him before Jesus. And when they could not come near him for the press of people, they went upon the housetop, and uncovered the roof, and let him down through the tiling with his couch into the midst before Jesus.

And when Jesus saw their faith, he said to the man sick of the palsy, "Son, be of good cheer, your sins are forgiven you."

And certain of the scribes and the Pharisees began to reason in their hearts and to say within themselves, "This man speaks blasphemies; who can forgive sins but God alone?"

Mark II, 1-2
Luke V, 17

Matt. IX, 2-3
Mark II, 3-7
Luke V, 18-21
Time—January-
April A. D. 31
Place—
Capernaum

Matt. IX, 4-8
Mark II, 8-12
Luke V, 22-26

And immediately Jesus perceived in his spirit that they so reasoned within themselves, and he said to them, "What reason you in your hearts? Whether it is easier to say, 'your sins are forgiven you,' or 'Arise, take up your bed, and walk?' But that you may know that the Son of Man has power on earth to forgive sins," (then said he to the sick of the palsy), "Arise, take up your bed, and go your way into your own house."

And immediately he arose, and took up his bed, and going forth before them all, departed to his own house, glorifying God. And they were all amazed and marvelled, and were filled with fear: and glorified God saying, "We have seen strange things to-day."

Matt. IX, 9
Mark II, 13-14
Luke V, 27-29
Time—January-
April A. D. 31
Place—
Capernaum

And after these things he went forth again by the seaside; and all the people resorted to him, and he taught them. And as he passed by he saw a man named Matthew (Levi, the son of Alphaeus), a publican, sitting at the receipt of customs, and said to him, "Follow me." And Matthew rose up, and left all and followed him.

Matt. IX, 10-13
Mark II, 15-17
Luke V, 29-32

And Matthew (Levi) made him a great feast in his own house. And there was a great company of people, and of publicans and sinners, that were sitting at meat with Jesus and his disciples. And when the scribes and Pharisees saw him eating with publicans and sinners they said to his disciples. "Why does your Master eat and drink with publicans and sinners?"

And when Jesus heard it, he said to them, "They that are whole have no need of a physician, but they that are sick. Go and learn what this means, 'I will have mercy, and not sacrifice'; for I came not to call the righteous, but sinners to repentance."

Matt. IX, 14-17
Mark II, 18-22
Luke V, 33-39

And the disciples of John, who were accustomed to fast, as were the Pharisees, came to him and asked,

"Why do we and the Pharisees fast often, but your disciples eat and drink and fast not?"

And Jesus said to them, "Can the children of the bridechamber fast and mourn while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast." And he spoke a parable to them, saying, "No man puts a piece of new cloth upon an old garment: for that which should fill it up tears from it, the new from the old, and a worse rent is made: and no man puts new wine into old bottles, else the wine will burst the bottles, and itself will be spilled, and the bottles shall perish: but they put new wine into new bottles, and both are preserved. And no man having drunk old wine desires new: for he says, 'The old is better.'"

After this there was a feast of the Jews: and Jesus went up to Jerusalem.

John V, 1-4

Time—

April A. D. 31

Now there is at Jerusalem, by the sheep market, a pool which is called in the Hebrew tongue, "Bethesda," having five porches. In these lay a multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, who had an infirmity thirty-eight years. And when Jesus saw him lying there and knew that he had been now a long time in that condition, he said to him, "Wilt thou be made whole?" The impotent man answered him, "Sir, I have no one, when the water is troubled, to put me into the pool: but

John V, 5-9

while I am coming another steps down before me.” Then Jesus said to him, “Rise, take up thy bed, and walk.” And immediately the man was made whole, and took up his bed, and walked.

John V, 9-13

And this was on the Sabbath day. The Jews therefore said to him that was cured, “It is the Sabbath day; it is not lawful for you to carry your bed.” He answered them, “He that made me whole, the same said to me, ‘Take up your bed and walk.’” Then they asked him, “What man is that who said to you, ‘Take up your bed and walk?’” And he that was healed wist not who it was: for Jesus had gone away, a multitude being in that place.

John V, 14-15

Afterward Jesus found the man in the temple, and said to him, “Behold, you are made whole: sin no more, lest a worse thing come to you.” And the man departed and told the Jews that it was Jesus who had made him whole.

John V, 16-17

And therefore did the Jews persecute Jesus, and sought to slay him because he had done these things on the Sabbath day. But Jesus answered them, “My Father has worked hitherto, and I work.”

John V, 18

Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

John V, 19-21

Then said Jesus to them, “Verily, verily, I say to you, the Son can do nothing of himself, but what he sees the Father do; for whatsoever things the Father does, those also does the Son do likewise. For the Father loves the Son, and shows him all things that he himself does; and he will show him greater works than these, that you may marvel. For as the Father

raises up the dead, and quickens them, even so the Son quickens whom he will.

"For the Father judges no man, but has committed John V, 22-24 all judgment to the Son; that all men should honor the Son, even as they honor the Father. He that honors not the Son honors not the Father who has sent him.

"Verily, verily, I say to you, he that hears my word and believes on him that sent me, has everlasting life, and shall not come into condemnation: but is passed from death unto life.

"Verily, verily, I say to you, the hour is coming, John V, 25 and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the Father has life in himself, so has he John V, 26-27 given to the Son to have life in himself, and has given him authority to execute judgment also because he is the Son of Man.

"Marvel not at this: for the hour is coming, in John V, 28-29 which all that are in the grave shall hear his voice; and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.

"I can of mine own self do nothing: as I hear, I John V, 30 judge: and my judgment is just: because I seek not mine own will, but the will of the Father who has sent me.

"If I bear witness of myself, my witness is not John V, 31-33 true; there is another that bears witness of me: and I know that the witness which he bears of me is true. You sent unto John and he bare witness to the truth.

"But I receive not testimony from man: but these John V, 34-35 things I say that you might be saved; he was a burning and shining light; and you were willing for a season to rejoice in his light.

John V, 36-38

"But I have a greater witness than that of John: for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father has sent me. And the Father himself, who has sent me, has borne witness of me. You have not heard his voice at any time, nor seen his shape. And you have not his word abiding in you: for whom he has sent, him you believe not.

John V, 39-40

"Search the Scriptures: for in them you think you have eternal life: and they are they which testify of me. And you will not come to me, that you might have life.

John V, 41-44

"I receive not honor from men. But I know you, that you have not the love of God in you. I am come in my Father's name, and you receive me not: if another shall come in his own name, him you will receive. How can you believe, who receive honor one of another, and seek not the honor that comes from God only?

John V, 45-47

"Do not think that I will accuse you to the Father: there is one that accuses you, even Moses, in whom you trust. For had you believed Moses you would have believed me: for he wrote of me. But if you believe not his writings, how shall you believe my words?"

Matt. XII, 1-8

Mark II, 23-28

Luke VI, 1-5

Time—

May A. D. 31

Place—

On the way
to Galilee

And after that, it came to pass, on the second Sabbath, that he was going through the corn fields; and his disciples were hungry and began to pluck the ears of corn and to eat as they went. And certain of the Pharisees when they saw it said to him, "Why do your disciples do that which it is not lawful to do on the Sabbath day?" And Jesus said to them, "Have you never read what David did, when he had need, and was hungered, he and they that were with him? How he entered into the house of God, when Abiathar was high priest, and did eat the shewbread which it was not lawful for him to eat, nor for them that were with him, but

only for the priests? The Sabbath was made for man, and not man for the Sabbath; and if you had known what this means, 'I will have mercy, and not sacrifice', you would not have condemned the guiltless. Or have you not read in the law, how that on the Sabbath day the priests in the temple profane the Sabbath, and are guiltless? But I say to you, that one greater than the temple is here. For the Son of Man is Lord also of the Sabbath."

And on another Sabbath he entered again into the Synagogue, and taught; and there was a man there whose right hand was withered. And the scribes and the Pharisees watched Jesus, whether he would heal him on the Sabbath day, that they might bring an accusation against him; and they asked him, saying, "Is it lawful to heal on the Sabbath day?" But he knew their thoughts; and he said to the man that had the withered hand, "Rise up, and stand forth in the midst." And he arose and stood forth. And Jesus said to them, "I will ask you one thing; is it lawful on the Sabbath day to do good or to do evil? To save life, or to destroy it? What man is there among you who shall have one sheep, and if it fall into a pit on the Sabbath day, will not lay hold of it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do good on the Sabbath day" And they held their peace. And when he had looked around about on them with anger, being grieved at the hardness of their hearts, he said to the man, "Stretch forth your hand," and he stretched it forth, and his hand was restored, whole, as the other.

And the Pharisees were filled with madness, and went out, and straightway took counsel among themselves and with the Herodions against him how they might destroy him.

Matt. XII, 9-14

Mark III, 1-6

Luke VI, 6-11

Time—

June, A. D. 31

Place—

Galilee

Matt. XII, 15-21

But when Jesus knew of it he withdrew from them; and great multitudes followed him and he healed them all, and charged them that they should not make him known;

That it might be fulfilled which was spoken by Esaias the prophet, saying, "Behold my servant whom I have chosen; my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust."*

*See Isaiah 42, 1-6.



CHAPTER V

MINISTRY IN GALILEE—THE TWELVE ARE CHOSEN—THE SERMON ON THE MOUNT—THE SON OF THE WIDOW OF NAIN IS RAISED FROM THE DEAD

(Time—July A. D. 31)

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CHAPTER V

Ministry in Galilee—The Twelve Are Chosen—The Sermon on the Mount—The Son of the Widow of Nain is Raised From the Dead.

(Time—July A. D. 31)

And Jesus with his disciples withdrew to the sea; and a great multitude from Galilee followed: and from Judaea, and from Jerusalem, and from Idumea, and from beyond Jordan; and from about Tyre and Sidon; a great multitude, when they had heard what great things he did, came to him.

Mark III, 7-12
Time—
July A. D. 31
Place—
Galilee

And he spoke to his disciples that a little boat should wait on him because of the crowd, lest they should throng him; for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. And unclean spirits, when they saw him, fell down before him, and cried, saying, "Thou art the Son of God." And he charged them that they should not make him known.

And in the evening he went up into a mountain to pray; and he continued all night in prayer to God. And when it was day he called his disciples, and called to him those whom he would have: and they came to him.

Matt. V, 1
Mark III, 13
Luke VI, 12-13
Time—
July A. D. 31
Place—
Near
Capernaum

And of them he chose twelve, whom also he named Apostles; and he ordained them that they should be with him, and that he might send them forth to preach,

Matt. X, 2-4
Mark III, 13-19
Luke VI, 13-16

and to have power to heal sicknesses, and to cast out devils.

Now the names of the twelve Apostles are these:— The first Simon, (whom he also named Peter) and Andrew, his brother: James, the son of Zebedee, and John his brother (and them he surnamed "Boanerges," which is "The Sons of Thunder"): Philip, and Bartholomew: Thomas, and Matthew the publican: James the son of Alphaeus, and Lebbeus, whose surname was Thaddaeus (Judas, the brother of James): Simon the Canaanite, (called Zelotes); and Judas Iscariot, the traitor who betrayed him.

Luke VI, 17-19

And he came down with them, and stood in the plain, with a company of his disciples, and a great multitude of people from all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases: and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

Matt. V, 1-2
Luke VI, 20

And when he was set, his disciples came unto him and he lifted up his eyes on them and taught them, saying:—

Matt. V, 3

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

(Luke VI, 20)

("Blessed be you poor; for yours is the kingdom of God.")

Matt. V, 4

"Blessed are they that mourn; for they shall be comforted."

(Luke VI, 21)

("Blessed are you that weep now; for you shall laugh.")

Matt. V, 5

Blessed are the meek; for they shall inherit the earth.

Matt. V, 6

Blessed are they who do hunger and thirst after righteousness; for they shall be filled.

(Luke VI, 21)

("Blessed are you that hunger now; for you shall be filled.")

- Blessed are the merciful; for they shall obtain mercy.* Matt. V, 7
Blessed are the pure in heart; for they shall see God. Matt. V, 8
Blessed are the peacemakers; for they shall be called the children of God. Matt. V, 9
Blessed are they who are persecuted for righteousness sake; for theirs is the kingdom of heaven. Matt. V, 10
Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets who were before you. Matt. V, 11-12
Rejoice, and be exceeding glad; for so persecuted they the prophets who were before you. Luke VI, 22-23
 ("But woe unto you that are rich; for you have received your consolation.") (Luke VI, 24)
 ("Woe unto you that are full; for you shall hunger. Woe unto you that laugh now; for you shall mourn and weep.") (Luke VI, 25)
 ("Woe unto you, when all men shall speak well of you; for so did their fathers to the false prophets.") (Luke VI, 26)

"You are the salt of the earth; but if the salt has lost it's savour how shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. V, 13

"You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candle-stick; and it gives light to all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. V, 14-16

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. V, 17-18

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever" Matt. V, 19-20

shall do them and teach them, the same shall be called great in the kingdom of heaven. And I say to you that except your righteousness shall exceed the righteousness of the scribes and Pharisees you shall in no case enter into the kingdom of heaven.

Matt. V, 21-22

"You have heard that it was said by them of old time, 'Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment'; but I say to you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother "Raca" shall be in danger of the council: but whosoever shall say, "Thou fool," shall be in danger of hell fire.

Matt. V, 23-24

"Therefore if you bring your gift to the altar, and there remember that your brother has aught against you, leave there your gift before the altar, and go your way: first be reconciled to your brother, and then come and offer your gift.

Matt. V, 25-26
(See Luke XII,
58-59)
(See Note)

*"Agree with your adversary quickly, while you are in the way with him; lest at any time the adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. Verily, I say to you, you shall by no means come out thence till you have paid the uttermost farthing.

Matt. V, 27-28

"You have heard that it was said by them of old time, 'Thou shalt not commit adultery', but I say to you, that whosoever looks on a woman to lust after her has committed adultery with her already in heart.

Matt. V, 29-30

"If your right eye offend you, pluck it out and cast it from you; for it is profitable for you that one of your

*(Note—Luke XII, 58-59, reads as follows—"When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee thou shalt not depart thence till thou hast paid the very last mite.")

members should perish, and not that your whole body should be cast into hell. And if your right hand offend you, cut it off, and cast it from you; for it is profitable for you that one of your members should perish, and not that your whole body should be cast into hell.

"It has been said, 'Whosoever shall put away his wife, let him give her a writing of divorcement'; but I say to you, that whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery; and whosoever shall marry her that is divorced commits adultery." Matt. V, 31-32
(See Page 165)

"Again, you have heard that it has been said by them of old time, 'Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths'. But I say to you, swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shall you swear by your head, because you cannot make one hair white or black. But let your communication be, yea, yea: nay, nay: for whatsoever is more than these comes of evil." Matt. V, 33-37

"You have heard that it has been said, 'An eye for an eye, and a tooth for a tooth'. But I say to you, that you resist not evil: but whosoever shall smite you on your right cheek, turn to him the other also." Matt. V, 38-39
Luke VI, 29

"And if any man will sue you at the law, and take away your coat, let him have your cloak also. And whosoever shall compel you to go a mile, go with him twain." Matt. V, 40-41
Luke VI, 29

"Give to him that asks of you, and from him that would borrow of you turn not away." Matt. V, 42
Luke VI, 30

("Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.")

Matt. V, 43-45
 Luke VI, 27-28

"You have heard that it has been said, 'Thou shalt love thy neighbor, and hate thine enemy', but I say to you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you: that you may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust.

Matt. V, 46-48
 Luke VI, 32-36

"For if you love them who love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what do you more than others? Do not even the publicans so? Be you therefore perfect, even as your Father which is in heaven is perfect.

(Luke VI, 32)

("For if you love them which love you, what thanks have ye? For sinners also love those that love them")

(Luke VI, 33)

("And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same.")

(Luke VI, 34)

("And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again.")

(Luke VI, 35)

("But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil.")

(Luke VI, 36)

("Be ye therefore merciful, as your Father also is merciful.")

Matt. VI, 1-4

"Take heed that you do not your alms before men, to be seen of them, otherwise you have no reward of your Father which is in heaven. Therefore when you do your alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say to you, they have their reward. But when you do alms, let not your

left hand know what your right hand does: that your alms may be in secret: and your Father which sees in secret himself shall reward you openly.

"And when you pray, you shall not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say to you they have their reward. But you, when you pray, enter into your closet and when you have shut your door, pray to your Father which is in secret: and your Father which sees in secret shall reward you openly. Matt. VI, 5-6

"And when you pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking. Be not you therefore like them; for your Father knows what things you have need of, before you ask him. Matt. VI, 7-8

"After this manner therefore pray:— Matt. VI, 9-13

*"Our Father which art in Heaven,
Hallowed be thy name;
Thy kingdom come;
Thy will be done in earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts, as we forgive our debtors;
And lead us not into temptation, but deliver us from
evil;
For thine is the kingdom, and the power, and the glory,
forever.
Amen.*

"For if you forgive men their trespasses your heavenly Father will also forgive you: but if you forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. VI, 14-15

"Moreover when you fast be not as the hypocrites of a sad countenance: for they disfigure their faces, that Matt. VI, 16-18

they may appear unto men to fast. Verily I say to you, they have their reward. But you when you fast, anoint your head, and wash your face, that you appear not unto men to fast, but unto your Father which is in secret: and your Father which sees in secret shall reward you openly.

Matt. VI, 19-21
(See Luke XII,
33-34)
(Page 84)

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

Matt. VI, 22-23

"The light of the body is the eye; if therefore your eye be single, your whole body shall be full of light. But if your eye be evil, your whole body shall be full of darkness. If therefore the light that is in you be darkness, how great is that darkness.

Matt. VI, 24
(See Luke XVI,
13, page 160)

"No man can serve two masters; for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. You cannot serve God and mammon.

Matt. VI, 25-27
(See Luke XII,
22-26)
(Page 83)

"Therefore I say to you, take no thought for your life, what you shall eat, or what you shall drink: nor yet for your body, what you shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not much better than they? Which of you by taking thought can add one cubit to his stature?

Matt. VI, 28-29
(See Luke XII,
27)
(Page 83)

"And why take you thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say to you, that even

Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O you of little faith? Therefore take no thought, saying, 'What shall we eat?' or 'What shall we drink?' or 'Wherewithal shall we be clothed?' (For after all these things do the Gentiles seek) for your heavenly Father knows that you have need of all these things.

Matt. VI, 30-32
(See Luke XII,
28-30)
(Page 83)

"But seek you first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matt. VI, 33-34
(See Luke XII,
31-32)
(Page 84)

"Judge not, that you be not judged. For with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again.

Matt. VII, 1-2
Mark IV, 24
Luke VI, 37-40

("Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.")

(Luke VI, 37)

("Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.")

(Luke VI, 38)

(And he spake a parable unto them: "Can the blind lead the blind? Shall they not both fall into the ditch?")

(Luke VI, 39)
(See Matt. XV,
12-14, page
112)

("The disciple is not above his master; but everyone that is perfect shall be as his master.")

(Luke VI, 40)

"And why behold you the mote that is in your brother's eye, and consider not the beam that is in your own eye? Or how will you say to your brother, 'Let me

Matt. VII, 3-5
Luke VI, 41-42

pull out the mote out of your eye' and behold, a beam is in your own eye? You hypocrite! First cast out the beam out of your own eye, and then shall you see clearly to cast out the mote out of your brother's eye.

Matt. VII, 6

"Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Matt. VII, 7-11
(See Luke XI,
9-13, page
140)

"Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you; for every-one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. What man is there of you, who if his son ask bread, will give him a stone? or if he ask a fish, will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him?

Matt. VII, 12
Luke VI, 31

"Therefore all things whatsoever you would that men should do to you, do you even so to them; for this is the law and the prophets.

Matt. VII, 13-14

"Enter in at the straight gate; for wide is the gate, and broad is the way, that leads to destruction, and many there be who go in thereat; because straight is the gate, and narrow is the way which leads unto life, and few there be that find it.

Matt. VII, 15-20
Luke VI, 43-45

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that brings not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits you shall know them.

("For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.") (Luke VI, 43)

("For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.") (Luke VI, 44)

("A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.") (Luke VI, 45)
(See Matt. XII, 35, page 78)

"Not everyone that says unto me, 'Lord, Lord', shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in your name? And in your name have cast out devils? And in your name done many wonderful works?' And then will I profess unto them, 'I never knew you: depart from me, you that work iniquity.' Matt. VII, 21-23

("And why call ye me, Lord, Lord, and do not the things which I say?") (Luke VI, 46)

"Therefore, whosoever hears these sayings of mine, and does them, I will liken him unto a wise man, who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock. Matt. VII, 24-25
Luke VI, 47-48

"And everyone that hears these sayings of mine, and does them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it." Matt. VII, 26-27
Luke VI, 49

And when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught as one having authority, and not as the scribes. Matt. VII, 28-29

Matt. VIII, 1, 5
Luke VII, 1

And when he was come down from the mountain, great multitudes followed him. And he entered into Capernaum.

Matt. VIII, 5-6
Luke VII, 2-5
Time—
July A. D. 31
Place—
Capernaum

And a certain centurion's servant, who was dear to him, was sick of the palsy, and ready to die. And when the centurion heard of Jesus he sent to him the elders of the Jews, beseeching him that he would come and heal his servant. And they came to Jesus, and besought him, saying, "This centurion for whom you should do this is worthy, for he loves our nation and has built us a synagogue."

Matt. VIII, 7-9
Luke VII, 6-8

And Jesus said to them, "I will come and heal him," and he went with them: and when he was not far from the house, the centurion sent friends to him, saying, "Lord, trouble not yourself: I am not worthy that you should come under my roof, and I did not think myself worthy to come to you: but speak the word only, and my servant shall be healed. For I also am a man of authority, having soldiers under me; and I say to one, "go," and he goes; and to another, "come," and he comes; and to my servant, "do this," and he does it."

Matt. VIII, 10-13
Luke VII, 9-10

When Jesus heard this he marvelled, and turned about and said to the people that followed him, "Verily, I say unto you, I have not found so great faith, no, not in Israel. And I say to you that many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: and there shall be weeping and gnashing of teeth." And he said to the servants of the centurion, "Go your way; and as he has believed, so be it done unto him." And the servant was healed in the selfsame hour. And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and many people; and when he came near to the gate of the city, there was a dead man being carried out, the only son of his mother, and she was a widow; and many people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her, "Weep not." And he came and touched the bier: and they that carried it stood still. And he said, "Young man, I say unto thee, arise." And he that was dead sat up, and began to speak. And Jesus delivered him to his mother.

Luke VII, 11-17
Time—
July A. D. 31
Place—
Nain

And there came a fear on all the people; and they glorified God, saying, "A great prophet is risen up among us;" and "God has visited his people." And this rumor of him went throughout all Judaea, and throughout all the region about.



CHAPTER VI

MINISTRY IN GALILEE—THE PHARISEES ACCUSE HIM OF BEING IN LEAGUE WITH THE DEVIL—PARABLES—JESUS CALMS THE STORM—DEATH OF JOHN THE BAPTIST

(Time—August A. D. 31 to Winter of A. D. 31)

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CHAPTER VI

Ministry in Galilee—The Pharisees Accuse Him of Being in League with the Devil—Parables—Jesus Calms the Storm—Death of John the Baptist.

(Time—August, A. D. 31 to Winter of A. D. 31)

And the disciples of John told him all these things. And when John had heard in prison the works of Christ, he called two of his disciples, and sent them to Jesus, to ask, "Are you he that should come, or look we for another?" And when the two men had come to Jesus they said, "John the Baptist has sent us to you to ask, 'Are you he that should come, or look we for another?'" (And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight).

Matt. XI, 2-3
Luke VII, 18-21
Time—
August A. D.
31

And Jesus answered and said to them, "Go your way, and tell John again those things you have seen and heard; how the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the gospel is preached to the poor. And blessed is he who shall not be offended in me."

Matt. XI, 4-6
Luke VII, 22-23

And when the messengers of John had departed, he said to the people concerning John:—

Matt. XI, 7-11
Luke VII, 24-28

"What went you out into the wilderness to see? A reed shaken with the wind?"

"What went you out to see? A man clothed in soft raiment? They that wear soft clothing, and are gorgeously apparelled, and live delicately, are in kings' courts."

"What went you out to see? A prophet? Yes, I say unto you, and much more than a prophet. For this is he of whom it is written, 'Behold, I send my messenger before thy face, who shall prepare thy way before thee!'"

"And verily I say to you, among those that are born of women there has not risen a greater prophet than John the Baptist. But he that is least in the Kingdom of Heaven is greater than he."

Matt. XI, 12-15

"And from the days of John the Baptist until now the Kingdom of Heaven has suffered violence, and the violent have taken it by force. For all the prophets and the law prophesied until John. And if you will receive it, he is Elias who was to come. He that has ears to hear let him hear."

Luke VII, 29-30

And all the people who heard him, and the publicans, justified God, having been baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God against themselves, not having been baptized of him.

Matt. XI, 16-19
Luke VII, 31-35

And the Lord said, "Where unto shall I liken the men of this generation? And to what are they like? They are like children sitting in the market place, and calling one to another and saying, 'We have piped unto you, and you have not danced. We have mourned to you, and you have not wept.'"

"For John the Baptist came neither eating bread nor drinking wine, and they say, 'He has a devil.' The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners'. But wisdom is justified of all her children."

Matt. XI, 20

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:—

"Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, it shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you.

Matt. XI, 21-22
Luke X, 13-14

"And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in you had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for you."

Matt. XI, 23-24
Luke X, 12, 15

And at that time Jesus answered and said, "I thank thee, O Father, Lord of Heaven and earth, that you have hidden these things from the wise and understanding and have revealed them unto babes; even so, Father; for so it seemed good in thy sight, All things are delivered unto me of my Father; and no one knows the Son but the Father; neither does any man know the Father save the Son, and he to whom the Son will reveal him."

Matt. XI, 25-27
(See Luke X, 21-22)
(Page 140)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls. For my yoke is easy and my burden is light."

Matt. XI, 28-30

And one of the Pharisees named Simon desired that Jesus would eat with him. And he went into the Pharisee's house, and sat down to meat. And there was a woman in the city, who was a sinner; and when she knew that Jesus sat at meat in the Pharisee's house she brought an alabaster box of ointment, and stood at his feet behind him weeping; and began to wash his feet with her tears, and did wipe them with the hairs of her

Luke VII, 36-38
Time—
August A. D.
31

head; and kissed his feet, and anointed them with the ointment.

Luke VII, 39

Now when the Pharisee who had invited him saw this, he spoke within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman this woman is who touches him: for she is a sinner."

Luke VII, 40-42

And Jesus said to him, "Simon, I have somewhat to say to you." And he said, "Master, say on." And Jesus said, "There was a certain creditor who had two debtors: the one owed him five hundred pence, and the other owed him fifty: and when they had nothing with which to pay, he frankly forgave them both. Tell me, which of them will love him most?"

Luke VII, 43-48

Simon answered him and said, "I suppose that he to whom he forgave most." And Jesus said to him, "You have rightly judged." And he turned to the woman, and said to Simon, "See you this woman? I entered into your house, you gave me no water for my feet: but she has washed my feet with tears, and wiped them with the hairs of her head. You gave me no kiss: but this woman, since the time I came in has not ceased to kiss my feet. My head with oil you did not anoint: but this woman has anointed my feet with ointment. Wherefore I say to you, her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loves little." And he said to her, "Your sins are forgiven."

Luke VII, 49-50

And they that sat at meat with him began to say within themselves, "Who is this that forgives sins?" And he said to the woman, "Your faith has saved you, go in peace."

Luke VIII, 1-3
Time—
September
A. D. 31

And after this he went throughout every city and village, preaching and showing the glad tidings of the

kingdom of God: and the twelve were with him, and also certain women, who had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered unto him of their substance.

And they went into a house: and the multitude came together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold of him, for they said, "He is beside himself."

Then was brought to him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both saw and spoke. And all the people were amazed, and wondered, and said, "Is not this the Son of David?"

But when the Pharisees heard of it, and the scribes who came down from Jerusalem, they said, "This fellow has Beelzebub; he casts out devils through Beelzebub the chief of the devils."

And Jesus knew their thoughts and called them to him and said to them:—

"How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand, but is brought to desolation. And if a house be divided against itself, that house cannot stand. And if Satan cast out Satan he is divided against himself and how then shall his kingdom stand? If Satan rise up against himself, and be divided, he cannot stand but has an end.

"And if I by Beelzebub cast out devils, by whom do your children cast them out? They shall be your judges. But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you.

Mark III, 19-21

Matt. XII, 22-23
Luke XI, 14Matt. XII, 24
Mark III, 22
Luke XI, 15
Time—
Autumn
A. D. 31Matt. XII, 25-26
Mark III, 23-26

Luke XI, 17-18

Matt. XII, 27-28
Luke XI, 19-20

Matt. XII, 29
Mark III, 27
Luke XI, 21-22

"No man can enter into a strong man's house and spoil his goods unless he first binds the strong man. When a strong man armed keeps his palace his goods are in peace; but when a stronger than he shall come upon him and overcome him he takes from him all his armour wherein he trusted; and then he will spoil his house, and divide his spoils.

Matt. XII, 30
Luke XI, 23

"He that is not with me is against me; and he that gathers not with me scatters abroad.

Matt. XII, 43-45
Luke XI, 24-26

"When the unclean spirit is gone out of a man, it walks through dry places seeking rest; and finding none, it says, 'I will return to my house from whence I came out.' And when it returns if it finds the house empty, swept and garnished, then it goes and takes with it seven other spirits more wicked than itself and they enter in and dwell there; and the last state of that man is worse than the first. So shall it be also unto this wicked generation.

Matt. XII, 33

"Either make the tree good, and its fruits good; or else make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit."

Matt. XII, 31-32
Mark III, 28-30
(See Luke XII, 10)
(Page 32)

And because they said he had an unclean spirit Jesus said, "All manner of sins and blasphemy shall be forgiven unto men except blasphemy against the Holy Ghost, which shall not be forgiven; whosoever speaks a word against the Son of Man, it shall be forgiven him; but whosoever speaks against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come, but he is in danger of eternal damnation.

Matt. XII, 34-37
(See Luke VI, 45, page 67)

"O generation of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of the heart brings forth good things: and an

evil man out of the evil treasure brings forth evil things. But I say to you, that every idle word that men speak, they shall give account thereof in the day of judgment. For by your words you shall be justified, and by your words you shall be condemned."

Then certain of the scribes and of the Pharisees, tempting him, sought of him a sign from heaven, and said, "Master, we would see a sign from you."

Matt. XII, 38
Luke XI, 16

But he answered and said to them, "This is an evil and adulterous generation: they seek a sign: but no sign shall be given to them but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

Matt. XII, 39-40
Luke XI, 29

"And as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas: and a greater than Jonas is here."

Matt. XII, 41-42
Luke XI, 30-32

"The queen of the south shall rise up in the judgment with the men of this generation and shall condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon: and, behold, a greater than Solomon is here."

And as he spoke these things, a certain woman of the company lifted up her voice and said to him, "Blessed is the womb that bore thee, and the paps which thou hast sucked". But he said, "Yea, rather, blessed are they that hear the word of God, and keep it."

Luke XI, 27-28

"No man, when he has lighted a candle, puts it in a secret place, nor under a bushel but on a candlestick, that they who come in may see the light. The light of the body is the eye: therefore when your eye is single,

Luke XI, 33-36

your whole body also is full of light: but when your eye is evil your body also is full of darkness. Take heed therefore, that the light which is in you be not darkness. If your whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle gives you light."

Matt. XII, 46-50
Mark III, 31-35
Luke VIII, 19-21

While he was yet talking to the people, his mother and his brethren came, and stood without desiring to speak with him, but they could not come near him for the press of people: and they sent word to him, calling him: and certain ones told him, "Your mother and your brethren stand without desiring to see you and to speak with you." But he answered them, saying, "Who is my mother, and who are my brethren?" And he looked round about on them who sat about him, and stretched forth his hand towards his disciples, and said, "Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister and my mother."

Luke XI, 37-41
Time—
Autumn
A. D. 31
Place—
Galilee

And as he spoke a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

And when the Pharisee saw that he sat down to eat, he marvelled that he had not first washed before dinner. And the Lord said to him, "You Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. You fools, did not he that made that which is without make that which is within also? Give alms of such things as you have: and, behold, all things are clean to you.

Luke XI, 42

"But woe unto you, Pharisees! For you tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought you to have done, and not to leave the other undone.

"Woe unto you, Pharisees! For you love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! For you are as graves which appear not, and the men that walk over them are not aware of them." Luke XI, 43-44

Then spoke one of the lawyers, and said to him, "Master, in speaking thus you reproach us also". And Jesus said, "Woe unto you also, you lawyers! For you lade men with burdens grievous to be borne, and you yourselves touch not the burdens with one of your fingers." Luke XI, 45-46

"Woe unto you! For you build the sepulchres of the prophets, and your fathers killed them. Truly you bear witness that you allow the deeds of your fathers: for they indeed killed them, and you build their sepulchres." Luke XI, 47-48

"Therefore also said the wisdom of God, 'I will send them prophets, and apostles, and some of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation: from the blood of Abel to the blood of Zacharias, who perished between the altar and the temple:' verily I say to you, it shall be required of this generation. Woe unto you, lawyers! for you have taken away the key of knowledge: you entered not in yourselves, and them that were entering in you hindered." Luke XI, 49-52
(See Matt.
XXIII, 34-36,
Page 189)

And as he said these things to them, the scribes and Pharisees urged him vehemently, to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth with which to accuse him. Luke XI, 53-54

And when there were gathered together an innumerable multitude of people, so many that they trod Luke XII, 1-3

one upon another, he spoke to his disciples first of all, saying:—

“Beware you of the leaven of the Pharisees, which is hypocrisy.

“There is nothing covered, that shall not be revealed: nor hid, that shall not be known. Therefore, whatever you have spoken in darkness shall be heard in the light; and what you have spoken in the ear in closets shall be proclaimed upon the housetops.

Luke XII, 4-5
(See Matt. X,
28)
(Page 103)

“And I say to you my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I warn you whom you shall fear: fear him, who after he has killed has power to cast into hell; yes, I say to you, fear him.

Luke XII, 6-7
(See Matt. X,
29-31)
(Page 103)

“Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Even the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows.

Luke XII, 8-10
(See Matt. X,
32-33)
(Page 103)
(See Matt. XII,
31-32)
(Page 78)

“Also I say to you, whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: but he that denies me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but to him that blasphemes against the Holy Ghost, it shall not be forgiven.

Luke XII, 11-12
(See Matt. X,
19-20)
(Page 102)

“And when they bring you unto the synagogues, and unto magistrates and powers, take no thought how or what you shall answer, or what you shall say; for the Holy Ghost shall teach you in the same hour what you ought to say.”

Luke XII, 13-16

And one of the company said to him, “Master, speak to my brother, that he divide the inheritance with me.” And Jesus said to him, “Man, who made me a judge, or a divider over you?” And he said to them,

"Take heed, and beware of covetousness: for a man's life consists not in the abundance of the things which he possesses." And he spoke a parable to them, saying:—

"The ground of a certain rich man brought forth Luke XII, 16-21
plentifully: and he thought to himself, 'What shall I do, because I have no room where to store my fruits?' And he said, 'This will I do; I will pull down my barns and build greater ones, and in them I will store all my fruits and my goods. And I will say to my soul, 'Soul, you have much goods laid up for many years: take your ease, eat, drink, and be merry'. But God said to him, 'You fool, this night your soul shall be required of you; then whose shall those things be, which you have provided?' So is he that lays up treasure for himself, and is not rich toward God."

And he said to his disciples, "Therefore I say to Luke XII, 22-24
you, take no thought for your life, what you shall eat; (See Matt. VI, 25-26)
nor for the body, what you shall put on. The life is (Page 64)
more than meat, and the body is more than raiment. Consider the ravens; for they neither sow nor reap, nor do they have storehouses or barns; and God feeds them; how much more are you better than the fowls?

"And which of you with taking thought can add Luke XII, 25-26
to his stature one cubit? If you then are not able to (See Matt. VI, 27)
do that thing which is least, why take you thought for (Page 64)
the rest?

"Consider the lilies how they grow; they toil not, Luke XII, 27
they spin not; and yet I say to you that Solomon in all (See Matt. VI, 28-29)
his glory was not arrayed like one of these. (Page 64)

"If then God so clothe the grass, which is today in Luke XII, 28
the field, and tomorrow is cast into the oven, how much (See Matt. VI, 30)
more will he clothe you, O you of little faith? (Page 65)

Luke XII, 29-31
(See Matt. VI,
31-33)
(Page 65)

"Seek not what you shall eat, or what you shall drink, nor be you of doubtful mind. For all these things do the nations of the world seek after; your Father knows that you have need of these things. But rather seek you the kingdom of God, and all these things shall be added unto you.

Luke XII, 32-34
(See Matt. VI,
19-21)
(Page 65)

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell what you have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not; where no thief approaches nor moth corrupts. For where your treasure is, there will your heart be also.

Luke XII, 35-40
(See Matt.
XXIV, 45-51,
page 196)

"Let your loins be girded about, and your lights burning; and you yourselves be like men who wait for their Lord, when he will return from the wedding; that when he comes and knocks they may open to him immediately. Blessed are those servants whom the Lord when he comes shall find watching; verily I say to you that he shall gird himself and make them to sit down to meat and he will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be you therefore ready also; for the Son of Man comes at an hour when you think not."

Luke XII, 41-44

Then Peter said to him, "Lord, speak you this parable unto us, or even to all?" And the Lord said, "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he comes shall find so

doing. Of a truth I say to you, that he will make him ruler over all that he has.

"But if that servant say in his heart, 'My Lord delays his coming', and shall begin to beat the men servants and maidens, and to eat and drink and be drunken, the Lord of that servant will come in a day when he looks not for him and at an hour when he is not aware, and will cut him off, and will appoint his portion with the unbelievers. Luke XII, 45-46

"And that servant, who knew his Lord's will, and prepared not himself, nor did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with a few stripes. For unto whom much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. Luke XII, 47-48

"I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished. Luke XII, 49-50

"Suppose you that I am come to give peace on earth? I tell you, no; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." Luke XII, 51-53
(See Matt. X,
34-39)
(Page 103)

And he said also to the people, "When you see a cloud rise out of the west straightway you say, 'There comes a shower,' and so it is. And when you see the south wind blow, you say, 'There will be heat'; and it comes to pass. You hypocrites, you can discern the Luke XII, 54-57
(See Matt. XVI,
2-3)
(Page 115)

face of the sky and of the earth; but how is it that you do not discern this time? Yes, and why even of yourselves judge you not what is right?"

Luke XIII, 1-9

There were present at that season some who told him of the Galileans whose blood Pilate had mingled with their sacrifices.

And Jesus, answering, said to them, "Suppose you that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you no; but unless you repent, you shall all likewise perish.

"Or those eighteen upon whom the tower in Siloam fell, and killed them, think you that they were sinners above all men that dwelt in Jerusalem? I tell you, no; but unless you repent you shall all likewise perish." And he spoke also this parable:—"A certain man had a fig tree planted in his vineyard: and he came and sought fruit thereon, and found none. Then said he to the dresser of his vineyard, 'These three years I have come seeking fruit on this fig tree, and have found none: cut it down: why cumberest thou the ground?' And the dresser of the vineyard said to him, 'Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that you shall cut it down.'"

Matt. XIII, 1-3

Mark IV, 1-2

Luke VIII, 4

Time—

Autumn

A. D. 31

The same day Jesus went out of the house and sat by the sea side: and there gathered together a great multitude, out of every city, who came to him, so that he went into a ship and sat; and the people stood on the shore: and he spoke and taught them many things in parables, saying:—

Matt. XIII, 3-8

Mark IV, 3-8

Luke VIII, 5-8

"Hearken: A sower went forth to sow his seed: and as he sowed some seeds fell by the wayside, and were trodden down, and fowls of the air came and devoured them; and some seeds fell upon stony ground,

where there was not much earth, and as soon as they sprung up they withered away because they had no deepness of earth, and no root, and lacked moisture, and when the sun came up they were scorched: and some seeds fell among thorns, and the thorns sprang up with them and choked them; and other seeds fell on good ground, and sprang up and yielded fruit, and increased, some a hundred fold, some sixty fold, some thirty fold."

And when he had spoken this parable he said to them, "He that has ears to hear, let him hear."

Matt. XIII, 9-10
Mark IV, 9-10
Luke VIII, 8-9

And when he was alone, the twelve and the disciples that were with them came and asked him, "Why speak you to them in parables, and what might this parable be?"

And he answered and said to them, "Because it is given to you to know the mysteries of the kingdom of heaven, but to them that are without it is not given, and these things are done in parables. For whomsoever has, to him shall be given, and he shall have more abundance: but whosoever has not, from him shall be taken away even that which he has. Therefore speak I to them in parables, because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esais, who said, 'By hearing you shall not understand; and seeing you shall see, and shall not perceive.'

Matt. XIII, 11-17
Mark IV, 11-13,
25
Luke VIII, 10, 18

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them, and their sins should be forgiven them.

"But blessed are your eyes, for they see: and your ears, for they hear. For verily I say to you, that many

prophets and righteous men have desired to see those things which you see, and have not seen them: and to hear those things which you hear, and have not heard them."

And he said to them, "Know you not this parable? How then will you know all parables?

Matt. XIII, 13-23
Mark IV, 14-20
Luke VIII, 11-15

"Hear then the parable of the sower, it is this:— The sower sows the seed; the seed is the word of God: those by the wayside are those that hear but understand not; and when they have heard, Satan comes and takes away the word out of their hearts, lest they should believe and be saved.

"The ones that receive the seed in stony places are those that hearing the word, receive it with gladness; but they have no root in themselves and so believe for a time, but when affliction or persecution comes, because of the word, they fall away.

"Those that receive the seed among the thorns are those that hear the word, and the cares of this world, and the riches and pleasures of this life, and the lusts of other things entering in, choke the word, and they become unfruitful.

"And those that receive the seed in good ground, are those that hear the word and receive it, and understand it, and in honest and good heart keep it; and bring forth fruit with patience, some a hundred fold, some sixty, some thirty.

Mark IV, 21
Luke VIII, 16

And he said to them, "Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick? No man when he has lighted a candle covers it with a vessel, or puts it under a bed, but sets it on a candlestick, that they who enter in may see the light.

"For there is nothing secret that shall not be made manifest, nor anything hidden that shall not be known and come abroad. If any man have ears to hear, let him hear." Mark IV, 22-23
Luke VIII, 17

"Take heed therefore how you hear; with what measure you mete it shall be measured to you, and unto you that hear shall more be given; for he that has, to him shall be given; and he that has not, from him shall be taken even that which he has." Mark IV, 24-25
Luke VIII, 18

Another parable he spoke to them saying, "The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said to him, 'Sir, did you not sow good seed in your field? From whence then come the tares?' And he said to them, 'An enemy has done this.' And his servants said to him, 'Do you wish then that we go and gather them up?' But he answered, 'No, lest while you gather up the tares, you root up also the wheat with them: let both grow together until the harvest: and in the time of harvest I will say to the reapers, 'Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn'."

Matt. XIII, 24-30

And he said, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise, night and day, and the seed should spring and grow up, he knows not how. For the earth brings forth fruit of herself: first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, then he puts in the sickle, because the harvest is come."

Mark IV, 26-29

Matt. XIII, 31-32
Mark IV, 30-32
Luke XIII, 18-19

Another parable told he to them, saying, "Unto what shall we liken the kingdom of God, or with what shall we compare it? It is like a grain of mustard seed which a man took and sowed in his field; which indeed is the least of all seeds; but when it is sown it grows up and becomes the greatest among herbs, and becomes a tree, and shoots out great branches, so that the birds of the air come and lodge in the branches under the shadow of it."

Matt. XIII, 33
Luke XIII, 20-21

And another parable he spoke unto them, saying, "Whereunto shall I liken the kingdom of God? It is like leaven which a woman took and hid in three measures of meal, till the whole was leavened."

Matt. XIII, 34-35
Mark IV, 33-34

With many such parables spoke Jesus unto the multitude; and all these things he spoke to them in parables, and without a parable spoke he not to them; that it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Matt. XIII, 36
Mark IV, 34

Then Jesus sent the multitude away, and went into the house. And when they were alone he expounded all things to his disciples: and they came to him, saying, "Declare unto us the parable of the tares of the field."

Matt. XIII, 37-39

And he answered and said to them, "He that sowed the good seed is the Son of Man: the field is the world: the good seed are the children of the kingdom, but the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world: and the reapers are the angels.

Matt. XIII, 40-43
(See page 195)

"And as the tares are gathered and burned in the fire, so shall it be in the end of this world; the Son of Man shall send forth his angels, and they shall gather

out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

"Again, the kingdom of heaven is like treasure Matt. XIII, 44 hidden in a field, which when a man has found it he hides it, and for joy thereof goes and sells all that he has and buys that field.

"Again, the kingdom of heaven is like a merchant, Matt. XIII, 45-46 seeking good pearls; who, when he had found a pearl of great price, went and sold all that he had, and bought it.

"Again, the kingdom of heaven is like a net that Matt. XIII, 47-50 was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

And Jesus said to them, "Have you understood Matt. XIII, 51-52 all these things?" They said, "Yea, Lord." Then said he to them, "Therefore every scribe who is instructed unto the kingdom of heaven, is like a man who is a householder, who brings forth out of his treasure things new and old."

And it came to pass that on the same day when he had finished these parables he departed thence. And Matt. XIII, 53
Matt. VIII, 18
Mark IV, 35 when the evening was come and he saw great multitudes about him, he said, "Let us pass over to the other side."

And a certain scribe came to him and said, Matt. VIII, 19-20
Luke IX, 57-58 "Master, I will follow you wherever you go." And

Jesus said to him, "The foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head."

Matt. VIII, 21-22
Luke IX, 59-60

And Jesus said to another, "Follow me," but he said, "Lord, suffer me first to go and bury my father." And Jesus said to him, "Follow me: and let the dead bury their dead: but go you and preach the kingdom of God."

Luke IX, 61-62

And another said to him, "Lord, I will follow you, but let me first go bid them farewell who are at home at my house." And Jesus said to him, "No man, who puts his hand to the plough, and looks back, is fit for the kingdom of God."

Matt. VIII, 23
Mark IV, 36
Luke VIII, 22

And when he had sent away the multitude he went into a ship with his disciples, and there were also with them other little ships: and he said to them, "Let us go over to the other side of the lake." And they launched forth.

Matt. VIII, 24
Mark IV, 37-38
Luke VIII, 23

But as they sailed he was in the hinder part of the ship on a pillow, and he fell asleep. And there arose a great tempest in the sea, a great storm of wind; and the waves beat into the ship, and the ship was covered with waves, and was filled with water, and they were in jeopardy.

Matt. VIII, 25
Mark IV, 38
Luke VIII, 24

And his disciples came to him and awoke him, saying, "Master, Master, save us; carest thou not that we perish?"

Matt. VIII, 26-27
Mark IV, 39-41*
Luke VIII, 25*

And he said to them, "Why are ye fearful, O ye of little faith?" And he arose and rebuked the wind and the sea, and said, "Peace, be still." And they ceased, and there was a great calm. And he said to his disciples, "Why are ye so fearful, how is it that ye have no faith?" And the men were exceedingly afraid, and

wondered, and said one to another, "What manner of man is this that even the wind and the sea obey him?"*

And they came over to the other side and arrived at the country of the Gadarenes, which is over against Galilee: and when he came out of the ship to the land there came out of the tombs and met him a certain man possessed with unclean spirits; who had been possessed of devils a long time, and wore no clothes, nor abode in any house, but lived in the tombs; and he was exceedingly wild and fierce, so that no man might pass by that way: and no man could bind him, no not with chains; for he had been often bound with fetters and chains, and the chains had been pulled asunder by him and the fetters broken in pieces; nor could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

Matt. VIII, 28
Mark V, 1-5
Luke VIII, 26-27
Time—
Autumn
A. D. 31

And when he saw Jesus afar off, he ran and fell down before him, and worshipped him; and he cried with a loud voice, saying, "What have I to do with thee, Jesus, thou Son of God most high? Have you come hither to torment me before my time? I beseech you, torment me not." (For he had commanded the unclean spirits to come out of the man) And Jesus asked him, "What is your name?" And he answered, saying, "My name is Legion, for we are many." And he besought him that he would not command them to go out into the deep. And there was a good way off from them a herd of swine feeding on the mountains; and all the devils besought him that he would suffer them to enter into the swine, and he gave them leave.

Matt. VIII, 29-33
Mark V, 6-14
Luke VIII, 28-34

* (Note—Mark IV, 40, is as follows—"Why are ye so fearful? How is it that ye have no faith."—Luke VIII, 25.—"Where is your faith?")

Then went the devils out of the man, and entered into the swine: and, behold, the whole herd ran violently down a steep place into the sea (there were about two thousand) and perished in the waters.

And when they that kept and fed the swine saw what was done they fled, and went into the city and told everything, and what had happened to him who was possessed of the devils.

Matt. VIII, 34
Mark V, 14-17
Luke VIII, 35-37

Time—

Autumn

A. D. 31

Place—

East Coast

Sea of Galilee

And the whole city came out to meet Jesus, and to see what had been done; and they found the man who had been possessed of the devils sitting at the feet of Jesus, clothed and in his right mind: and they were afraid. And those who had seen what had happened told the people by what means he that was possessed of the devils had been healed, and also about the swine. Then all the people of the country of the Gadarenes besought him to depart from them and to leave their coasts, for they were taken with great fear.

Mark V, 18-20
Luke VIII, 37-39

And Jesus returned to the ship: and when he had come to the ship, he that had been possessed with the devils besought him that he might go with him: but Jesus sent him away, saying, "Go home to your own house and to your friends, and tell them how great things the Lord has done for you, and has had compassion on you." And he departed, and published throughout the whole city and in Decapolis how great things Jesus had done for him: and all men marvelled.

Matt. IX, 1
Mark V, 21
Luke VIII, 40

And Jesus entered into the ship and crossed the lake and entered into his own city: and when he arrived there, many people gathered to him, and gladly received him; for they were all waiting for him.

Matt. IX, 18-19
Mark V, 22-24
Luke VIII, 41-42

And, behold, there came a man named Jairus, a ruler of the synagogue: and he knelt at Jesus' feet and besought him that he would come into his house: for he

had an only daughter, who was about twelve years of age, and she was dying. And he besought him greatly, saying, "My little daughter lies at the point of death: I pray you, come and lay your hands on her, that she may be healed, and she shall live." And Jesus went with him, and so did his disciples: and many people followed them, and thronged him.

Time—
Autumn,
A. D. 31
Place—
Capernaum

And there was a certain woman who was diseased and had had an issue of blood for twelve years, and had spent all of her living upon physicians; and had not been cured by any but had rather grown worse. And when she heard of Jesus, she said within herself, "If I may touch his garment I shall be made whole." And she came in the press of people behind him and touched the hem of his garment: and straightway her issue of blood was stanchd, and she felt in her body that she was healed of that plague.

Matt. IX, 20-21
Mark V, 25-29
Luke VIII, 43-44

And Jesus immediately knowing in himself that virtue had gone out of him, turned about in the press of people and said, "Who touched my clothes?" And Peter and his disciples said to him, "You see the multitude of people thronging you and pressing upon you, and do you ask 'Who touched me?'"

Mark V, 30-31
Luke VIII, 45

But Jesus said, "Somebody has touched me; for I perceive that virtue is gone out of me." And he looked round about to see who had done this thing: and when the woman saw that she was not hid, she came, fearing and trembling, and knowing what was done in her, and knelt before him and told him before all the people all the truth, and for what cause she had touched him, and how she was healed immediately. And he said to her, "Daughter, be of good comfort; your faith has made you whole; go in peace, and be whole of your plague." And the woman was made whole from that hour.

Matt. IX, 22
Mark V, 32-34
Luke VIII, 46-48

Mark V, 35-37
 Luke VIII, 49-50

While he yet spoke to the woman, there came one from the house of Jairus the ruler of the synagogue and said to him, "Your daughter is dead: why trouble the Master any further?"

But when Jesus heard what was said, he said to Jairus, "Be not afraid, only believe, and she shall be made whole."

Matt. IX, 23-24
 Mark V, 38-40
 Luke VIII, 51-53

And when he came to the house he suffered no one to go in save Peter and James and John and the father and mother of the maiden: and he entered the house, and saw the minstrels and the people making a noise and all weeping and bewailing her: and he said to them, "Give place; why make you this ado and weep? Weep not! The damsel is not dead, but sleeps." And they laughed him to scorn, because they knew that she was dead.

Matt. IX, 25-26
 Mark V, 40-43
 Luke VIII, 54-56

And he put them all out of the house; and when they were all out, he took the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying: and he took her by the hand, and said to her, "Talitha Cumi", which is, being interpreted, "Damsel, (I say unto thee) arise." And her spirit came again, and she arose straightway, and walked: and he commanded that something should be given her to eat.

And her parents were astonished with a great astonishment: and Jesus charged them that they should tell no man what was done. But the fame of it went abroad into all the land.

Matt. IX, 27-31
 Time—
 Autumn
 A. D. 31

And when Jesus departed, two blind men followed him, crying, and saying, "Thou Son of David, have mercy on us." And when he had come into the house, the blind men came to him: and Jesus said to them, "Believe you that I am able to do this?" And they said

to him, "Yea, Lord." Then touched he their eyes, saying, "According to your faith be it unto you." And their eyes were opened: and Jesus straightway charged them, saying, "See that no man know of it." But when they were departed, they spread abroad his fame in all that country.

And as they went out, there was brought to him a dumb man possessed with a devil; and when the devil was cast out, the dumb man spoke: and the multitude marvelled, saying, "It was never so seen in Israel." But the Pharisees said, "He casts out devils through the prince of the devils."

And he went out from thence and came into his own country; and his disciples followed him.

And when he had come into his own country, and when the Sabbath day was come, he taught them in their synagogue; and many hearing him were astonished and said, "Whence has this man this wisdom? And what wisdom is this which is given to him, that such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us? Whence then has this man all these things?" And they were offended at him.

But Jesus said to them, "A prophet is not without honour, save in his own country, and among his own kin, and in his own house." And he could there do no mighty work because of their unbelief, save that he laid his hands upon a few sick folk and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching.

Now came Herod's birthday: and Herodias, whom Herod had married, and who was his brother Philip's

Matt. IX, 32-34

Mark VI, 1

Matt. XIII, 54-57

Mark VI, 2-3

Time—

Autumn,

A. D. 31

Place—

Nazareth

Matt. XIII, 57-58

Mark VI, 4-6

(See Matt. XIV, 3-5)

(See Mark VI, 17-20)

(See Luke III, 19-20)

wife, had set her heart against John, (who was still in prison) and desired to kill him.

Matt. XIV, 6-7
Mark VI, 21-23

And a convenient day for her came; for Herod on his birthday gave a supper for his lords, and high captains and those of chief estate in Galilee; and the daughter of Herodias came in and danced before them, and pleased Herod and them that sat with him: and Herod said to the damsel, "Ask of me whatsoever you will, and I will give it to you;" and he swore unto her, "Whatsoever you shall ask of me, I will give it to you, unto the half of my kingdom."

Matt. XIV, 8
Mark VI, 24-25

And she went to her mother, and said, "What shall I ask?" And her mother said, "Ask for the head of John the Baptist." And she returned straightway with haste to the king and said, "I will that you give me here the head of John the Baptist in a charger."

Matt. XIV, 9-11
Mark VI, 26-28

And the king was sorry: yet for his oath's sake, and because of them that sat with him, he would not deny her: and he sent an executioner and commanded that the head be brought. And the executioner went and beheaded John in the prison, and brought his head in a charger, and gave it to the damsel: and she took it to her mother.

Matt. XIV, 12
Mark VI, 29

And when John's disciples learned of it, they came and took up his corpse, and laid it in a tomb; and they went and told Jesus.



CHAPTER VII

MINISTRY IN GALILEE—THE TWELVE ARE SENT FORTH TO
PREACH AND TO HEAL THE SICK—THE FEEDING OF THE THOU-
SANDS—HE WALKS ON THE WATER—PETER THE ROCK ON WHICH
THE CHURCH WILL BE BUILT—HE TELLS THE APOSTLES THAT HE
WILL BE KILLED AND WILL RISE FROM THE DEAD ON THE
THIRD DAY—THE TRANSFIGURATION

(Time—Winter A. D. 31 to Summer A. D. 32)
(Place—Galilee, Phoenicia, Decapolis, Caesaria Philippi)

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CHAPTER VII

Ministry in Galilee—The Twelve are Sent Forth to Preach and to Heal the Sick—The Feeding of the Thousands—He Walks on the Water—Peter the Rock on Which the Church will be Built—He Tells the Apostles That He Will Be Killed and Will Rise From the Dead on the Third Day—The Transfiguration.

(Time—Winter A. D. 31 to Summer A. D. 32)

*(Place—Galilee, Phoenicia, Decapolis,
Caesaria Philippi)*

And Jesus went about all the cities and villages teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Matt. IX, 35
Time—
Winter
A. D. 31
Place—
Galilee

But when he saw the multitudes he was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he to his disciples, "The harvest truly is plenteous, but the laborers are few; pray therefore to the Lord of the harvest that he will send forth laborers into his harvest."

Matt. IX, 36-38
(See Luke X, 2)
(Page 137)

Then he called his twelve disciples together and gave them power and authority over all unclean spirits, and power to heal all manner of sickness and all diseases: and he sent them forth, two by two, to preach the kingdom of God, and to heal the sick.

Matt. X, 1, 5
Mark VI, 7
Luke IX, 1-2
Time—
Winter
A. D. 31
Place—
Galilee

And he commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samari-

Matt. X, 5-8

tans enter not; but go rather to the lost sheep of the house of Israel. And as you go, preach, saying, 'The kingdom of heaven is at hand'. And heal the sick, cleanse the lepers, raise the dead, cast out devils; freely you have received, freely give.

Matt. X, 9-10
Mark VI, 8-9
Luke IX, 3

"Provide neither gold, nor silver, nor brass in your purses: nor scrip for your journey; nor two coats, nor shoes, nor yet staves; for the workman is worthy of his meat.

Matt. X, 11-15
Mark VI, 10-11
Luke IX, 4-5

"And into whatever city or town you shall enter, inquire who in it is worthy; and there abide until you depart from that place. And when you enter into a house salute it: and if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet, for a testimony against them. Verily I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Matt. X, 16-18

"Behold, I send you forth as sheep in the midst of wolves: be you therefore wise as serpents and harmless as doves: but beware of men, for they will deliver you up to councils, and they will scourge you in their synagogues, and you shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Matt. X, 19-20
(See Luke XII,
11-12)
(Page 82)

"But when they deliver you up, take no thought how or what you shall speak: for it shall be given you in that same hour what you shall speak. For it is not you that speaks, but the Spirit of your Father which speaks in you.

Matt. X, 21-23

"And brother shall deliver up his brother to death, and the father the child; and children shall rise up

against their parents, and cause them to be put to death. And you shall be hated by all men for my name's sake: but he that endures to the end shall be saved. And when they persecute you in this city, flee you into another: for verily I say to you, you shall not have gone over the cities of Israel, till the Son of Man be come.

"The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. X, 24-25

"Fear them not therefore; for there is nothing covered that shall not be revealed: and nothing hid, that shall not be known. What I tell you in darkness, that speak you in light: and what you hear in the ear, that preach you upon the housetops. Matt. X, 26-27

"And fear not those who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your heads are all numbered. Fear not therefore; you are of more value than many sparrows. Matt. X, 28-31
(See Luke XII, 4-7)
(Page 82)

"Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whoever shall deny me before men, him will I also deny before my Father which is in heaven. Matt. X, 32-33
(See Luke XII, 8-9)
(Page 82)

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be those of his own household. He that loves father or mother more than me is not worthy of me: and he that Matt. X, 34-39
(See Luke XII, 51-53)
(Page 85)

loves son or daughter more than me is not worthy of me. And he that takes not his cross and follows after me, is not worthy of me. He that finds his life shall lose it: and he that loses his life for my sake shall find it.

Matt. X, 40-42

"He that receives you receives me: and he that receives me receives him that sent me. He that receives a prophet in the name of a prophet shall receive a prophet's reward. And he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward. And whoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily I say to you, he shall in no wise lose his reward."

Matt. XI, 1

And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed to teach and to preach in their cities.

Mark VI, 12-13
Luke IX, 6

And the Twelve went out also through the towns, and preached the Gospel and that men should repent: and they healed everywhere, and cast out many devils, and anointed with oil many that were sick, and healed them.

Matt. XIV, 1-2
Mark VI, 14-16
Luke IX, 7-9

Time—
Winter
A. D. 31

And at that time Herod the Tetrarch heard of the fame of Jesus and of all that was done by him; for his name was spread abroad: and he was perplexed because it was said by some that John was risen from the dead; and by some that Elias had appeared; and by others that one of the old prophets was risen again.

And Herod said, "John have I beheaded; but who is this, of whom I hear such things?" And he said to his servants, "This is John the Baptist; he is risen from the dead: and therefore mighty works do show forth themselves in him." And he desired to see him.

Matt. XIV, 13-14
Mark VI, 30-34
Luke IX, 10-11
John VI, 1-4

And the twelve apostles when they were returned gathered themselves together unto Jesus, and told him

all things, both what they had done and what they had taught.

Time—
Spring A. D.
32
Place—
N. E. Coast of
Sea of Galilee

And Jesus said to his disciples, "Come apart into a desert place and rest a while;" for there were many coming and going, and they had no leisure even to eat. And they departed by ship privately and went over the sea of Galilee, which is the sea of Tiberius, and came to a desert place belonging to the city called Bethsaida.

But the people when they saw them departing followed them on foot along the shore from the cities, and a great multitude came together to him, because they saw the miracles which he did on those who were diseased.

And Jesus went into a mountain, and there sat with his disciples; and the passover, a feast of the Jews, was nigh. And Jesus was moved with compassion toward the people because they were as sheep not having a shepherd; and he received them, and spoke to them of the kingdom of God, and healed them that were sick.

And when it was evening his disciples came to him, saying, "This is a desert place, and it is now late; send the people away that they may go into the villages and country round about and lodge and buy themselves victuals; for they have nothing to eat."

Matt. XIV, 15-18
Mark VI, 35-38
Luke IX, 12-13
John VI, 5-9

But Jesus said to them, "They need not depart; give you them to eat." And he said to Philip, "Where shall we buy bread, that these may eat?" (And this he said to prove him; for he himself knew what he would do).

And they said to him, "Shall we go and buy two hundred pennyworth of bread and give them to eat?" And Philip answered him, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."

And he said to them, "How many loaves have you? Go and see." And they returned, and Andrew, Simon Peter's brother, said to him, "There is a lad here who has five barley loaves and two small fishes; but what are they among so many?" And he said, "Bring them hither to me."

Matt. XIV, 19
Mark VI, 39-40
Luke IX, 14-15
John VI, 10

Now there was much grass in the place; and Jesus commanded the people to sit down on the grass in companies, and in ranks by hundreds and by fifties; and the men sat down, in number about five thousand.

Matt. XIV, 20-21
Mark VI, 41-44
Luke IX, 16-17
John VI, 11-14

And he took the five loaves and two fishes, and looked up to heaven and blessed them; and he broke the loaves and fishes and gave them to his disciples to distribute to the people. And they did so, and the people did all eat as much as they would and were all filled: and when they were filled he said to his disciples, "Gather up the fragments that remain that nothing be lost;" therefore they gathered them together: and of the fragments that remained they took up twelve baskets full; and they that had eaten were more than five thousand men, besides women and children.

Then those men when they had seen the miracle that Jesus did, said, "This is of a truth that Prophet that should come into the world."

Matt. XIV, 22-24
Mark VI, 45-48
John VI, 15-18

Time—

Spring

A. D. 32

Place—

N. E. Coast of

Sea of Galilee

And Jesus perceived that the people would come and take him by force and make him a king; and he constrained his disciples to get into a ship and to go before him to the other side of the sea towards Capernaum (to Bethsaida), while he sent the multitude away: and when he had sent the multitude away, he went up into a mountain apart to pray: and when the evening was come he was there alone; and the sea arose by reason of a great wind that blew, and the ship was in the midst

of the sea, tossed with waves: for the wind was contrary; and it was now dark and Jesus was not come to them.

And in the fourth watch of the night and when his disciples had rowed about five and twenty or thirty furlongs, and were toiling in rowing against the contrary wind, Jesus came to them walking on the sea and would have passed by them; but when the disciples saw him walking on the sea and drawing nigh to the ship they thought it was a spirit, and they were afraid, and cried out for fear; for they all saw him, and were troubled.

But straightway Jesus spoke to them, saying, "Be of good cheer; it is I; be not afraid."

Matt. XIV, 25-26
Mark VI, 48-50
John VI, 19

And Peter answered him and said, "Lord, if it be you, bid me come to you on the water." And he said, "Come," and when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, "Lord, save me." And immediately Jesus stretched forth his hand, and caught him and said to him, "O, you of little faith: wherefore did you doubt." And he went to them into the ship; and when they had come into the ship the wind ceased: and they that were in the ship were amazed beyond measure, and wondered, and came and worshiped him, saying, "Of a truth thou art the Son of God."

Matt. XIV, 27-33
Mark VI, 50-52
John VI, 20-21

And when they had crossed over they came to the land of Gennesaret, and drew to the shore; and when they came out of the ship the men of that place knew them, and sent out into all the country round about and brought to him on beds all that were sick and diseased; and wherever he went, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might only touch the hem of his garment: and as many as touched him were made whole.

Matt. XIV, 34-36
Mark VI, 53-56

John VI. 22-27

The day following when the people on the other side of the sea saw there was no other boat there, save the one in which Jesus' disciples had entered; and that Jesus had not gone with his disciples in the boat and that his disciples had gone away alone; and when they saw that Jesus was not with them, nor his disciples, but had departed, they also took shipping and came to Capernaum seeking Jesus. And when they found him on the other side of the sea, they said to him, "Rabbi, when came you hither?"

And Jesus answered them and said, "Verily, verily, I say to you, you seek me, not because you saw the miracles, but because you ate of the loaves and were filled. Labor not for the meat which perishes but for that meat which endures unto everlasting life, which the Son of Man shall give to you: for him has God the Father sealed."

John VI, 28-33

Then said they to him, "What shall we do, that we might work the works of God?"

And Jesus answered and said to them, "This is the work of God, that you believe on him whom he has sent."

Then they said to him, "What sign show you, that we may see and believe you? What do you work? Our fathers did eat manna in the desert, and it is written, 'He gave them bread from heaven to eat.'"

Then said Jesus to them, "Verily, verily, I say to you, Moses gave you not that bread from heaven; but my Father gives the true bread from heaven. For the bread of God is he who comes down from heaven, and gives life unto the world."

John VI, 34-38

Then said they to him, "Lord, evermore give us this bread."

And Jesus said to them, "I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst. But I said to you, that you also have seen me, and believe not. All whom the Father gives me shall come to me: and him that comes to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me.

"And this is the Father's will, which has sent me; John VI, 39-40 that of all whom he has given me I shall lose nothing, but shall raise it up again at the last day. And this is the will of him that sent me, that everyone who sees the Son and believes on him, may have everlasting life: and I will raise him up at the last day."

The Jews then murmured at him, because he said, John VI, 41-42 "I am the bread which came down from heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he says, 'I came down from heaven?'"

Jesus therefore answered and said to them, "Mur- John VI, 43-46 mur not among yourselves. No man can come to me, except the Father which has sent me draw him; and I will raise him up at the last day. It is written in the prophets, 'And they shall be all taught of God'. Every man, therefore, that has heard, and has learned of the Father, comes unto me. Not that any man has seen the Father, save he which is of God, he has seen the Father."

"Verily, verily, I say to you, he that believes on me John VI, 47-51 has everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which comes down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I

will give is my flesh, which I will give for the life of the world."

John VI, 52-58

The Jews therefore argued among themselves, saying, "How can this man give us his flesh to eat?" Then Jesus said to them, "Verily, verily, I say to you, except you eat the flesh of the Son of Man, and drink his blood, you have no life in you. Whoever eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eats my flesh and drinks my blood dwells in me, and I in him. As the living Father has sent me, and I live by the Father, so he that eats me, he shall live by me. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eats of this bread shall live forever."

John VI, 59-65

These things said he in the synagogue as he taught in Capernaum; and many of his disciples when they had heard this, said, "This is a hard saying; who can hear it?" And when Jesus knew in himself that his disciples murmured at it, he said to them, "Does this offend you? What and if you shall see the Son of Man ascend up where he was before? It is the Spirit that quickens; the flesh profits nothing: the words that I speak to you, they are spirit, and they are life. But there are some of you that believe not." For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, "Therefore said I to you, that no man can come to me except it were given to him of my Father."

John VI, 66-71
John VII, 1

From that time many of his disciples went back, and walked no more with him. Then said Jesus to the twelve, "Will you also go away?" And Simon Peter answered him, "Lord, to whom shall we go? You have

the words of eternal life. And we believe and are sure that you are Christ, the Son of the living God." And Jesus answered them, "Have not I chosen you twelve, and one of you is a devil?" He spoke of Judas Iscariot, the son of Simon: for he it was that should betray him, and he was one of the twelve.

And after these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.

Then came to him the Pharisees and certain of the scribes who had come from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not; holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other customs there are which they have held by, as the washing of cups and pots, brazen vessels, and of tables.

Matt. XV, 1
Mark VII, 1-4
Time—
Spring
A. D. 32
Place—
Galilee

And they asked him, "Why do your disciples transgress the tradition of the elders, and wash not their hands when they eat bread?"

Matt. XV, 2
Mark VII, 5

And he answered and said to them, "Why do you also transgress the commandment of God by your tradition? For God commanded, and Moses said, 'Honor thy Father and thy Mother; and he that curses father or mother let him die the death'. But you say, 'If a man shall say to his father or mother 'It is Corban (that is to say, 'a gift') by whatsoever you might be profited by me', and honors not his father or his mother, he shall be free'. And you suffer him no more to do ought for his father or his mother. Thus have you made the commandment of God of no effect by your tradition,

Matt. XV, 3-6
Mark VII, 10-13

which you have delivered; and many such like things do you."

Matt. XV, 7-9
Mark VII, 6-9

And he said to them, "Full well you reject the commandment of God that you may keep your own tradition: for laying aside the commandment of God, you hold the tradition of men, as the washing of pots and cups; and many other such like things you do, you hypocrites! Well did Esaias prophesy of you saying, as it is written, 'This people draw nigh to me with their mouths, and honor me with their lips, but their hearts are far from me; but in vain do they worship me, teaching for doctrines the commandments of men.'"

Matt. XV, 10-11
Mark VII, 14-16

And he called the people to him, and said to them, "Hearken to me every one of you and understand. It is not that which goes into the mouth that defiles a man; but that which comes out of the mouth, that defiles him. If any man has ears to hear, let him hear."

Matt. XV, 12-14
(See Luke VI, 39,
page 65)

Then his disciples said to him, "Know you that the Pharisees were offended after they heard this saying?" And he answered, "Every plant which my Heavenly Father has not planted, shall be rooted up: let them alone: they are blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch."

Matt. XV, 15-20
Mark VII, 17-23

And when he had entered into the house, away from the people, with his disciples, Peter asked him, "Declare unto us this parable."

And Jesus said, "Are you also yet without understanding? Do not you as yet understand that whatsoever enters in at the mouth cannot defile him, because it enters not into his heart, but into his belly, and passes out into the draught. But those things which proceed out of the mouth, come forth from the heart and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false

witness, covetousness, wickedness, deceit, lasciviousness, blasphemy, pride, foolishness: those evil things which come from within are the things which defile a man; but to eat with unwashed hands defiles not a man."

After this Jesus departed and went along the coast of Tyre and Sidon: and he entered into a house, and would have no man know it: but he could not be hid.

Matt. XV, 21-22
Mark VII, 24-26
Time—
Summer
A. D. 32
Place—
Phoenicia

And straightway a woman of Canaan whose little daughter had an unclean spirit, heard of him, and came and knelt at his feet. Now the woman was a Greek, a Syro-phoenician by nation, and she besought him that he would cast forth the devil out of her daughter, and cried saying, "Have mercy on me, O, Lord, thou Son of David. My daughter is grievously vexed with a devil."

But he answered her not; and his disciples came and besought him, saying, "Send her away, for she cries after us." But he answered and said, "I am not sent but to the lost sheep of the house of Israel." But she came and worshipped him, saying, "Lord, help me." But Jesus said to her, "Let the children first be filled: for it is not meet to take the children's bread and cast it unto the dogs." But she answered and said, "Yes, Lord. Yet the dogs under the table eat of the children's crumbs. Even the dogs eat of the crumbs which fall from their master's table."

Matt. XV, 23-27
Mark VI, 27-28

Then Jesus answered and said to her, "Woman, great is your faith: for this saying go your way, and be it done unto you even as you wish; the devil is gone out of your daughter." And her daughter was healed from that hour: and when she went home to her house she

Matt. XV, 28
Mark VI, 29-30

found the child laid upon the bed and the devil gone out of her.

Mark VII, 31-35

Time—

Summer

A. D. 32

Place—

Decapolis

And departing from the coast near Tyre and Sidon he came back to the Sea of Galilee, passing through the borders of Decapolis.

And they brought to him one that was deaf, and had an impediment in his speech, and they besought him to put his hand on him. And he took him aside from the multitude and put his fingers into his ears, and he spit and touched his tongue, and looking up in heaven, he sighed, and said to him, "Ephphatha," that is "Be opened." And straightway his ears were opened and the string of his tongue was loosed and he spoke plainly.

Mark VII, 36-37

And he charged them that they should tell no man; but the more he charged them, so much the more did they publish it: and were beyond measure astonished, saying, "He has done all things well: he makes both the deaf to hear and the dumb to speak."

Matt. XV, 29-31

And Jesus departed from thence and came near to the Sea of Galilee; and he went up into a mountain and sat down there. And great multitudes of people came to him, having with them those that were lame, blind, dumb, maimed, and many others, and laid them down at Jesus feet; and he healed them: and the multitude wondered when they heard the dumb speak, and saw the maimed made whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Matt. XV, 32-39

Mark VIII, 1-10

Time—

Summer

A. D. 32

Place—

Decapolis

And the multitude being very great and having nothing to eat, Jesus called his disciples to him and said, "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own houses, they will faint by the way; for divers of them

came from far." And his disciples answered him, "Whence should we have so much bread in the wilderness, as to fill so great a multitude?" And he asked them, "How many loaves have you?" And they said, "Seven, and a few little fishes."

And he commanded the people to sit down on the ground: and he took the seven loaves and the fishes, and gave thanks, and broke them and gave them to his disciples to set before them; and they did set them before the people.

And they did all eat, and were filled. And they took up of the broken food that was left seven baskets full. And they that had eaten were about four thousand men, besides women and children.

And he sent away the multitude and took ship with his disciples and came to the coasts of Magdala (Dalmanutha).

And the Pharisees, and the Sadducees also, came and began to question him, tempting him and asking him to show them a sign from heaven.

Matt. XVI, 1-4
Mark VIII, 11-13
(See Luke XII,
54-57)
(Page 85)

And he sighed deeply in his spirit, and said to them, "Why does this generation seek after a sign? When it is evening, you say 'It will be fair weather for the sky is red'. And in the morning, 'It will be foul weather today, for the sky is red and lowering.' O, you hypocrites, you can discern the face of the sky, but can you not discern the signs of the times? A wicked and adulterous generation seeks after a sign, and no sign shall be given unto it but the sign of the prophet Jonas." And he left them and entering into a ship departed to the other side.

And when they had come to the other side, his disciples had forgotten to bring bread and they did not have with them in the ship more than one loaf. And

Matt. XVI, 5-6
Mark VIII, 14-15

Jesus charged them, saying, "Take heed; and beware of the leaven of the Pharisees and of the Saducees, and of the leaven of Herod."

Matt. XVI, 7
Mark VIII, 16

And they reasoned among themselves, saying, "It is because we have no bread."

Matt. XVI, 8-11
Mark VIII, 17-21

When Jesus perceived this, he said to them, "O, you of little faith, why reason you among yourselves, because you have brought no bread? Perceive you not yet, neither understand? Have you your hearts yet hardened? Having eyes, see you not? And having ears, hear you not? And do you not remember? Do you not yet understand, nor remember, when I broke the five loaves among the five thousand, and how many baskets full of fragments you took up?" They said to him, "Twelve." "Nor the seven loaves among the four thousand, and how many baskets full of fragments you took up?" And they said, "Seven." "How is it that you do not understand that I spoke it not to you concerning bread, that you should beware of the leaven of the Pharisees and of the Saducees?"

Matt. XVI, 12

Then understand they that he bade them not beware of the leaven of the bread, but of the doctrine of the Pharisees and of the Saducees.

Mark VIII, 22-26

Time—
Summer
A. D. 32

Place—
Bethsaida,
in Ithuria

And he came to Bethsaida; and they brought a blind man to him, and besought him to touch him.

And he took the blind man by the hand, and led him out of the town: and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up and said, "I see men as trees walking." After that he put his hands again upon his eyes and made him look up: and he was restored and saw every man clearly. And he sent him away to his house, saying, "Do not go to the town, nor tell it to any in the town."

And Jesus and his disciples went out and came to the coasts of Caesarea Philippi: and when he had come there, and as he was alone praying, and his disciples were with him, he asked them, saying, "Whom do the people say that I, the Son of Man, am?" And they answered, "Some say you are John the Baptist; some say Elias; and others Jeremias, or one of the prophets." And Jesus said to them, "But whom say you that I am?" And Peter answered and said, "Thou art the Christ, the Son of the living God."

Matt. XVI, 13-20
Mark VIII, 27-30
Luke IX, 18-21

Time—
Summer
A. D. 32

Place—
Caesarea
Philippi

And Jesus answered and said to him, "Blessed are you, Simon Barjona: for flesh and blood has not revealed it unto you, but my Father which is in heaven. And I say also unto you, that you are Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it: and I will give unto you the keys of the kingdom of heaven: and whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth shall be loosed in heaven."

Then charged he his disciples that they should tell no man that he was Jesus the Christ.

From that time forth Jesus began to tell his disciples that he must go to Jerusalem and suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and be raised again the third day. And he spoke that saying openly.

Matt. XVI, 21-23
Mark VIII, 31-33
Luke IX, 22

Time—
Summer
A. D. 32

Place—
Near
Caesarea
Philippi

Then Peter took him, and began to rebuke him, saying, "Be it far from you, Lord: this shall not be unto you."

But Jesus when he had turned and looked on his disciples, rebuked Peter and said to him, "Get thee behind me Satan; you are an offense unto me; for you

savour not of the things that are of God, but of those that are of men."

Matt. XVI, 24-26
Mark VIII, 34-37
Luke IX, 23-25

And he called the people to him, with his disciples, and said to them, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake shall find it. For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Matt. XVI, 27-28
Mark VIII, 38—
IX, 1
Luke IX, 26-27

"For the Son of Man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works. Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he comes in the glory of his Father with the holy angels. But verily I say to you, there be some standing here who shall not taste of death, till they have seen the Son of Man coming in his kingdom, and the kingdom of God come with power."

Matt. XVII, 1-3
Mark IX, 2-4
Luke IX, 28-31
Time—
Summer
A. D. 32

Place—
Near Caesarea Philippi

And after six days ("about an eight days after."—Luke ix, 28) Jesus took Peter and James and John and led them up into a high mountain to pray; and as he prayed the fashion of his countenance was altered, and he was transfigured before them: and his face shone as the sun, and his raiment was as white as the light, and as snow, and glistening, so as no fuller on earth can white them; and behold, there appeared to them Moses and Elias talking with him, who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem.

Matt. XVII, 4
Mark IX, 5-6
Luke IX, 32-33

But Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him: and as they

departed from him, Peter said to Jesus, "Master, it is good for us to be here; if thou wilt, let us make here three tabernacles: one for you, and one for Moses, and one for Elias;" for they were sore afraid, and he knew not what to say, nor what he said.

While he yet spoke a bright cloud overshadowed them, and they feared as they entered into the cloud; and there came a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased: hear ye him." And when the disciples heard it, they fell on their faces, and were sore afraid. And when the voice was past Jesus came and touched them, and said, "Arise, and be not afraid." And when they had lifted up their eyes, they saw no man, save Jesus only with themselves.

Matt. XVII, 5-8
Mark IX, 7-8
Luke IX, 34-36

And as they came down from the mountain Jesus charged them, saying, "Tell the vision to no man until the Son of Man be risen again from the dead." And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they kept it close, and told no man in those days any of those things which they had seen.

Matt. XVII, 9
Mark IX, 9-10
Luke IX, 36

And they asked him, saying, "Why then say the scribes that Elias must first come?" And Jesus answered and told them that Elias truly should come first, and restore all things: and how it is written of the Son of Man that he must suffer many things, and be set at naught. And he said, "But I say to you, that Elias is come already, and they knew him not, but have done to him whatsoever they listed, as it is written of him. Like shall also the Son of Man suffer of them."

Matt. XVII, 10-13
Mark IX, 11-13

Then the disciples understood that he spoke to them of John the Baptist.

CHAPTER VIII

MINISTRY IN GALILEE AND JERUSALEM—HIS CRUCIFIXION AND RESURRECTION AGAIN FORETOLD—FORGIVENESS—THE JEWS TRY TO ARREST HIM

(Time—Summer A. D. 32 to October A. D. 32)

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CHAPTER VIII

Ministry in Galilee and Jerusalem—His Crucifixion and Resurrection Again Foretold—Forgiveness—The Jews Try to Arrest Him

(Time—Summer A. D. 32 to October A. D. 32)

On the next day after they had come down from the mountain, when he came to his disciples he saw a great multitude of people about them, and the scribes questioning with them. And straightway all the people when they saw him were greatly amazed and ran to him and saluted him.

Matt. XVII, 14
Mark IX, 14-15
Luke IX, 37
Time—
Summer
A. D. 32

And he asked the scribes, "What question you with them?" And one of the people answered, and said, "Master, have mercy on my son; I have brought to you my son, and beseech you that you look upon him, for he is my only child. He has a dumb spirit and is lunatic, and sore vexed: and sometimes the spirit takes him and he suddenly cries out; and it tears him, and he foams, and gnashes with his teeth; and it bruises him, and hardly departs from him; and he pines away; and oft times he falls into the fire, and oft into the water. And I brought him to your disciples and they could not cure him."

Matt. XVII, 14-16
Mark IX, 16-18
Luke IX, 38-40

Then Jesus answered and said, "O, faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me." And they brought him, and when he saw him, straightway the spirit tore him; and he fell on the ground, and

Matt. XVII, 17
Mark IX, 19-22
Luke IX, 41-42

wallowed foaming. And Jesus asked his father, "How long ago is it since this came unto him?" And he said, "Of a child; and oft times it has cast him into the fire, and into the waters, to destroy him; but if you can do anything, have compassion on us, and help us."

Mark IX, 23-24

And Jesus said to him, "If you can believe; all things are possible to him that believes." And straightway the father of the child cried out, and said with tears, "Lord, I believe; help thou mine unbelief."

Matt. XVII, 18
Mark IX, 25-27
Luke IX, 42-43

And Jesus rebuked the foul spirit, saying unto him, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." And the spirit cried, and rent him sore, and came out of him: and he was as one dead, insomuch that many said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose: and Jesus delivered him again to his father and the child was cured from that hour. And they were all amazed at the mighty power of God.

Matt. XVII, 19-21
Mark IX, 28-29

Then when Jesus was come into the house the disciples came to him apart, and asked him privately, "Why could not we cast him out?" And Jesus said to them, "Because of your unbelief: for verily I say to you, if you have faith as a grain of mustard seed you shall say to this mountain, 'Remove hence to yonder place,' and it shall remove: and nothing shall be impossible to you. But this kind goeth out not but by prayer and fasting."

Matt. XVII, 22-23
Mark IX, 30-31
Luke IX, 43-44

Time—
Autumn
A. D. 32

Place—
Galilee

And they departed thence and came to Galilee; and he would not that any man should know it; and while they abode in Galilee he taught his disciples. And while they wondered every one at all things which he did, Jesus said to them, "Let these sayings sink down into your ears; for the Son of Man shall be betrayed and delivered into the hands of men, and they shall kill him;

and after he is killed, he shall be raised again the third day."

And they were exceedingly sorry; but they understood not that saying; it was hidden from them, so that they perceived it not, and they were afraid to ask him about it.

Matt. XVII, 23
Mark IX, 32
Luke IX, 45

And when they were come to Capernaum, they that received tribute money came to Peter, and said, "Does not your master pay tribute?"

Matt. XVII, 24-27

And Peter said, "Yes." But when he had come into the house, Jesus prevented him from paying, saying, "What think you Simon? Of whom do the kings of the earth take custom or tribute? Of their own children or of strangers?" And Peter said, "Of strangers." Then Jesus said, "Then are the children free. Nevertheless lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first comes up: and when you have opened his mouth, you shall find a piece of money: that take, and give to them for me and thee."

And there arose a reasoning among the twelve disciples as to which of them should be greatest; and they came to Capernaum; and being in the house, he asked them, "What was it that you disputed among yourselves by the way?" But they held their peace; for by the way they had disputed among themselves as to who should be the greatest. But they asked him, "Who is the greatest in the kingdom of heaven?"

Matt. XVIII, 1
Mark IX, 33-34
Luke IX, 46

And Jesus perceived the thought of their hearts; and he sat down and called the twelve, and said to them, "If any man desire to be first, the same shall be last of all, and servant of all." And he took a little child, and set him in the midst of them: and when he had taken him in his arms, he said to them, "Verily I say to you,

Matt. XVIII, 2-5
Mark IX, 35-37
Luke IX, 47-48

except you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receives me: and whosoever shall receive me, receives not me, but him that sent me. For he that is least among you all, the same shall be great."

Mark IX, 38-40
Luke IX, 49-50

And John spoke to him, saying, "Master, we saw one casting out devils in your name, and he followed not us: and we forbade him, because he followed not with us." But Jesus said to him, "Forbid him not: for there is no man who shall do a miracle in my name, who can lightly speak evil of me. He that is not against us is for us.

Matt. XVIII, 6
Mark IX, 41-42
Luke XVII, 2

"And whosoever shall give you a cup of water to drink in my name, because you belong to Christ, verily I say to you, he shall not lose his reward. But whosoever shall offend one of these little ones that believe in me, it is better for him that a mill stone were hanged about his neck and he were drowned in the depth of the sea.

Matt. XVIII, 7-8
Mark IX, 43-46
Luke XVII, 1

"Woe unto the world because of offenses; for it must needs be that offenses come; but woe to the man by whom the offense comes. Wherefore, if your hand or your foot offend you, cut it off and cast it from you; it is better for you to enter into life halt or maimed, rather than having two hands and two feet to be cast into living fire; where their worm dieth not, and the fire is not quenched.

Matt. XVIII, 9
Mark IX, 47-48

"And if your eye offends you, pluck it out, and cast it from you; it is better for you to enter into life (the kingdom of God) with one eye, rather than having

two eyes to be cast into hell fire, where their worm dieth not, and the fire is not quenched.

"For everyone shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt has lost its saltiness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

Mark IX, 49-50
(See Luke XIV,
34-35)
(Page 157)

"Take heed that you despise not one of these little ones: for I say to you, that in heaven their angels do always behold the face of my Father which is in heaven.

Matt. XVIII, 10

"For the Son of Man is come to save that which was lost. How think you? If a man has a hundred sheep, and one of them be gone astray, does he not leave the ninety and nine, and go into the mountains and seek that one which is gone astray? And if he finds it, verily I say to you, he rejoices more for that one sheep than for the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Matt. XVIII,
11-14
(See Luke XV,
3-7)
(Page 157)

"Moreover, if your brother shall trespass against you, go tell him his fault, between you and him alone: and if he shall hear you, then have you gained your brother. But if he will not hear you, then take with you one or two more, that in the mouths of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church; and if he neglect to hear the church, then let him be to you as a heathen man and a publican.

Matt. XVIII,
15-17

"Verily I say to you, whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth shall be loosed in heaven. Again I say to you, that if two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven. For where

Matt. XVIII,
18-20

two or three are gathered together in my name, there am I in the midst of them.

Luke XVII, 3-4

"Take heed to yourselves; if your brother trespass against you, rebuke him; and if he repent, forgive him. And if he trespass against you seven times in a day, and seven times in a day turn again to you saying "I repent," you shall forgive him."

Matt. XVIII,
21-22

Then came Peter to him and said, "Lord, how often shall my brother sin against me, and I forgive him? Till seven times?" And Jesus said to him, "I say not to you, until seven times, but, until seventy times seven.

Matt. XVIII,
23-27

"For the kingdom of heaven is like a certain king who would take an account of his servants; and when he had begun to reckon, one was brought to him who owed him ten thousand talents; but because he had nothing with which to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. Then the servant knelt and worshipped him and said, "Lord, have patience with me, and I will pay you all that I owe;" and the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

Matt. XVIII,
28-30

"But that same servant went out and found one of his fellow servants who owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, "Pay me what you owe." And his fellow servant knelt at his feet and besought him, saying, "Have patience with me, and I will pay you all that I owe." And he would not, but went and cast him into prison, till he should pay the debt.

Matt. XVIII,
31-35

"So when the other fellow servants saw what was done, they were very sorry, and came and told their Lord all that had been done. Then the Lord, after he

had called the servant to him, said to him, "O you wicked servant: I forgave you all that debt because you asked me. Should not you also have had compassion on your fellow servant, even as I had pity on you?" And his Lord was wroth, and delivered him to the tormenters, till he should pay all that was due to him.

"So likewise shall my heavenly Father do also to you, if you from your hearts forgive not your brothers their trespasses."

Now the Jew's feast of the tabernacles was at hand: his brethren therefore said to him, "Depart hence and go into Judaea, that your disciples also may see the works that you do. For no man does anything in secret if he himself seeks to be known openly. If you do these things, show yourself to the world." For neither did his brethren believe in him.

John VII, 2-5
Time—
Autumn
A. D. 32
Place—
Galilee

Then Jesus said to them, "My time is not yet come: but your time is always ready. The world cannot hate you; but me it hates, because I testify of it, that the works thereof are evil. Go you up to this feast: I go not up yet to this feast, for my time is not yet fully come."

John VII, 6-8

When he had said these words to them, he abode still in Galilee. But when his brethren were gone up, then went he also up to the feast, not openly, but as it were in secret.

John VII, 9-10

Then the Jews sought him at the feast, and said, "Where is he?" And there was much murmuring among the people concerning him: for some said, "He is a good man." Others said, "Nay; for he deceives the people." But no man spoke openly of him for fear of the Jews.

John VII, 11-13
Time—
Autumn
A. D. 32
Place—
Jerusalem

Now about the midst of the feast Jesus went up into the temple, and taught; and the Jews marvelled, saying, "How knows this man letters, having never

John VII, 14-19

learned?" And Jesus answered them, and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaks of himself seeks his own glory: but he that seeks the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keep the law? Why go you about to kill me?"

John VII, 20

The people answered and said to him, "You have a devil: who goes about to kill you?"

John VII, 21-24

Jesus answered and said to them, "I have done one work, and you all marvel. Moses gave to you circumcision: (not because it is of Moses, but of the fathers) and you on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are you angry at me because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment."

John VII, 25-27

Then said some of them of Jerusalem, "Is not this he, whom they seek to kill? But, lo, he speaks boldly, and they say nothing to him. Do the rulers know indeed that he is the very Christ? However, we know this man, whence he is: but when Christ comes, no man knows whence he is."

John VII, 28-29

Then cried Jesus in the temple as he taught, "You both know me, and you know whence I am; and I am not come of myself, but he that sent me is true, whom you know not. But I know him, and he has sent me."

John VII, 30

Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

John VII, 31-32

And many of the people believed on him, and said, "When Christ comes, will he do more miracles than

these which this man has done?" And the Pharisees heard that the people murmured such things concerning him, and they and the chief priests sent officers to take him.

Then said Jesus to them, "Yet a little while am I with you, and then I go to him that sent me. You shall seek me, and shall not find me: and where I am, there you cannot come." Then said the Jews among themselves, "Where will he go, that we shall not find him? Will he go to the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this which he said, 'Ye shall seek me, and shall not find me: and where I am there you cannot come?'"

In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come to me, and drink. He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water." (But this spoke he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.)

Many of the people when they heard this saying, said, "Of a truth this is the Prophet." Others said, "This is the Christ." But some said, "Shall Christ come out of Galilee? Has not the Scripture said that Christ shall come of the seed of David, and out of the town of Bethlehem, where David was?" So there was a division among the people because of him. And some of them would have taken him: but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said to them, "Why have you not brought him?" And the officers answered, "Never man spoke like this man."

John VII, 47-53

Then answered the Pharisees, "Are you also deceived? Have any of the rulers or of the Pharisees believed on him? This people who know not the law are cursed." But Nicodemus said to them, (he that came to Jesus by night, being one of them), "Does our law judge any man before it hears him, and knows what he does?" And they answered and said to him, "Are you also of Galilee? Search, and look: for out of Galilee arises no prophet." And every man went into his own house.

John VIII, 1-2

And Jesus went out to the Mount of Olives. And early in the morning he came again into the temple, and all the people came unto him: and he sat down and taught them.

John VIII, 3-5

And the scribes and Pharisees brought to him a woman taken in adultery: and when they had set her in the midst, they said to him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned: but what say you?"

John VIII, 6-7

This they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. But when they continued asking him, he raised up and said to them, "He that is without sin among you, let him first cast a stone at her."

John VIII, 8-9

And again he stooped down, and wrote on the ground. And those who heard him, being convicted by their own conscience, went out one by one, beginning with the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

John VIII, 10-11

When Jesus had raised up, and saw none but the woman, he said to her, "Woman, where are those who were thine accusers? Has no man condemned you?"

She said, "No man, Lord." And Jesus said to her, "Neither do I condemn you; go, and sin no more."

Then spoke Jesus again to them, saying, "I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life." John VIII, 12

And the Pharisees answered him, "You bear record of yourself: your record is not true." John VIII, 13

And Jesus answered and said to them, "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but you cannot tell whence I came or whither I go. You judge after the flesh: I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me bears witness of me." John VIII, 14-18

Then said they to him, "Where is your Father?" Jesus answered, "You neither know me, nor my Father. If you had known me, you should have known my Father also." John VIII, 19

These words spoke Jesus in the treasury, as he taught in the temple; and no man laid hands on him, for his hour was not yet come. John VIII, 20

Then said Jesus again to them, "I go my way, and you shall seek me, and shall die in your sins: where I go, you cannot come." Then said the Jews, "Will he kill himself? Because he says, 'Where I go, you cannot come.'" And he said to them, "You are from beneath: I am from above: you are of this world: I am not of this world. I said therefore to you, that you shall die in your sins: for if you believe not that I am he, you shall die in your sins." John VIII, 21-24

John VIII, 25-27 Then said they to him, "Who are you?" And Jesus said, "Even the same that I said to you from the beginning. I have many things to say and to judge of you: but he that sent me is true: and I speak to the world those things which I have heard from him." They understood not that he spoke to them of the Father.

John VIII, 28-29 Then Jesus said to them, "When you have lifted up the Son of Man, then shall you know that I am he, and that I do nothing of myself: but as my Father has taught me, I speak these things. And he that sent me is with me: the Father has not left me alone; for I do always those things that please him."

John VIII, 30-33 As he spoke these words many believed on him. Then said Jesus to those Jews who believed on him, "If you continue in my word, then are you my disciples indeed: and you shall know the truth, and the truth shall make you free." They answered him, "We are Abraham's seed, and were never in bondage to any man. How say you, 'You shall be made free?'"

John VIII, 34-36 Jesus answered, "Verily, verily, I say to you, whosoever commits sin is the servant of sin. And the servant abides not in the house forever: but the Son abides ever. If the Son therefore shall make you free, you shall be free indeed.

John VIII, 37-38 "I know that you are Abraham's seed: but you seek to kill me, because my word has no place in you. I speak that which I have seen with my Father: and you do that which you have seen with your father."

John VIII, 39-41 They answered and said to him, "Abraham is our father." Jesus said, "If you were Abraham's children, you would do the works of Abraham. But now you seek to kill me, a man that has told you the truth, which I have heard of God; this did not Abraham. You do

the deeds of your father." They said to him, "We be not born of fornication; we have one Father, even God."

Jesus said to them, "If God were your Father you would love me; for I proceeded forth and came from God: neither came I of myself, but he sent me. Why do you not understand my speech? Even because you cannot hear my word. You are of your father the devil, and the lusts of your father you will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own; for he is a liar, and the father of it. And because I tell you the truth, you believe me not. Which of you convinceth me of sin? And if I say the truth, why do you not believe me? He that is of God hears God's words; you therefore hear them not, because you are not of God." John VIII, 42-47

Then answered the Jews, "Say we not well that you are a Samaritan, and have a devil?" And Jesus answered, "I have not a devil; but I honour my Father, and you do dishonour me. And I seek not mine own glory; there is one that seeks and judges. Verily, verily, I say to you, if a man keep my sayings, he shall never see death." John VIII, 48-51

Then said the Jews to him, "Now we know that you have a devil. Abraham is dead, and the prophets: and you say 'If a man keep your saying, he shall never taste of death.' Are you greater than our father Abraham, who is dead? And the prophets are dead; whom makest thou thyself?" John VIII, 52-53

And Jesus answered, "If I honour myself, my honour is nothing; it is my Father that honours me; of whom you say that he is your God; yet you have not known him: but I know him; and if I should say I know him not I would be a liar like to you: but I know him" John VIII, 54-56

and keep his saying. Your father Abraham rejoiced to see my day; and he saw it and was glad."

John VIII, 57-58

Then said the Jews to him, "You art not yet fifty years old, and have you seen Abraham?" Jesus said to them, "Verily, verily, I say to you, before Abraham was, I am."

John VIII, 59

Time—

October

A. D. 32

Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by (and returned to Galilee.)



CHAPTER IX

THE SEVENTY APPOINTED AND SENT OUT—HIS FINAL DEPARTURE FROM GALILEE—THROUGH SAMARIA TO JERUSALEM—CAIAPHAS AND THE PHARISEES PLOT TO KILL HIM—HE RETURNS FROM JERUSALEM TO EPHRAIM

(Time—November A. D. 32 to February A. D. 33)

(Place—Galilee, Samaria, Bethany, Jerusalem, Ephraim)

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CHAPTER IX

The Seventy Appointed and Sent Out—His Final Departure From Galilee—Through Samaria to Jerusalem—Caiaphas and the Pharisees Plot to Kill Him—He Returns From Jerusalem to Ephraim.

(Time—November A. D. 32 to February A. D. 33)

(Place—Galilee, Samaria, Bethany, Jerusalem, Ephraim)

After these things the Lord appointed seventy others and sent them out two by two before him to every city and place whither he himself would go.

Luke X, 1
Time—
November
A. D. 32
Place—
Galilee
(Capernaum)

And he said to them, "The harvest truly is great, but the labourers are few: pray you therefore the Lord of the harvest, that he send forth labourers into his harvest.

Luke X, 2
(See Matt. IX.
37-38)
(Page 101)

"Go your ways: behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house you enter, first say, 'Peace be to this house.' And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

Luke X, 3-7
(See Matt. X,
9-13, 16)
(Page 102)

"And into whatsoever city you enter, and they receive you, eat such things as are set before you: and heal the sick that are there, and say to them, 'The king-

Luke X, 8-12
(See Matt. X,
14-15)
(Page 102)

dom of God is come nigh unto you.' But into whatsoever city you enter, and they receive you not, go your ways out into the streets of the same, and say, 'Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be you sure of this, that the kingdom of God is come nigh unto you.' But I say to you, it shall be more tolerable in that day for Sodom than for that city.

Luke X, 16
(See Matt. X,
40)
(Page 104)

"He that hears you hears me: and he that despises you despises me: and he that despises me despises him that sent me."

Luke IX, 51-52
Time—
November
A. D. 32
Place—
Samaria

And it came to pass that as the time was nearly come when he should be received up, he steadfastly set his face to go to Jerusalem; and he sent messengers before his face, and they went and entered into a village of the Samaritans, to make ready for him.

Luke IX, 53-56

And the Samaritans did not receive him, because his face was as though he would go to Jerusalem. And when his disciples, James and John, saw this, they said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" But he turned and rebuked them, and said, "You know not what manner of spirit you are of. For the Son of Man is not come to destroy men's lives, but to save them." And they went to another village.

Luke XVII, 11-13
Time—
November
A. D. 32
Place—
Samaria

And it came to pass as he was passing through Samaria on his way to Jerusalem, he entered into a certain village and there met him ten men who were lepers, and who stood afar off: and they lifted up their voices and said, "Jesus, Master, have mercy on us."

Luke XVII, 14-19

And when he saw them, he said to them, "Go show yourselves to the priests." And it came to pass that as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud

voice glorified God, and fell down on his face at Jesus feet, giving him thanks. And he was a Samaritan. And Jesus said, "Were there not ten cleansed? Where are the other nine? Were there none found that returned to give glory to God but this stranger?" And he said to him, "Arise, go your way; your faith has made you whole."

Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister named Mary, who sat at Jesus feet, and heard his word.

Luke X, 38-39
Time—
November
A. D. 32
Place—
Bethany

And Martha was cumbered about much serving, and came to him and said, "Lord, do you not care that my sister has left me to serve alone? Bid her therefore that she help me." And Jesus answered and said to her, "Martha, Martha, you are careful and troubled about many things: but one other thing is also needful: and Mary has chosen that good part, which shall not be taken away from her."

Luke X, 40-42

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said to him, "Lord, teach us to pray, as John also taught his disciples." And Jesus said to them, "When ye pray, say, 'Our Father, which art in Heaven, Hallowed be thy name; Thy kingdom come; Thy will be done, as in heaven, so in earth; Give us day by day our daily bread; and forgive us our sins: for we also forgive everyone that is indebted to us: And lead us not into temptation, but deliver us from evil.'"

Luke XI, 1-4

And then he said to them, "Which of you shall have a friend, and shall go to him at midnight and say to him, 'Friend, lend me three loaves: for a friend of mine in his journeying has come to me, and I have

Luke XI, 5-8

nothing to set before him' And he from within shall answer and say, 'Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee.' I say to you, though he will not rise and give him because he is his friend, yet, because of his importunity he will rise and give him as many as he needs.

Luke XI, 9-10
(See Matt. VII,
7-11, page 66)

"And I say to you, ask and it shall be given you; seek, and you shall find: knock, and it shall be opened unto you. For everyone that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

Luke XI, 11-13

"If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Luke X, 17

And at this time the seventy who had been sent out returned again with joy, saying, "Lord, even the devils are subject to us through your name."

Luke X, 18-20
Time—
November
A. D. 32
Place—
Judea

And he said to them, "I beheld Satan as lightning fall from heaven. Behold, I give to you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not that the spirits are subject to you; but rather rejoice because your names are written in heaven."

Luke X, 21-22
(See Matt. XI,
25-27)
(Page 75)

In that hour Jesus rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father: for it seemed good in thy sight. All things are delivered to me of my Father: and no man knows who the Son is

but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him."

And he turned to his disciples and said privately, Luke X, 23-24
 "Blessed are the eyes which see things that you see: for I tell you that many prophets and kings have desired to see the things which you see, and have not seen them: and to hear the things which you hear, and have not heard them."

And as Jesus was passing by on his way, he saw a man who was blind from his birth. And his disciples asked him, "Master, who did sin, this man or his parents, that he was born blind?" John IX, 1-2
Time—
November
A. D. 32
Place—
Judaea

Jesus answered, "Neither has this man sinned, nor his parents: but he is blind that the works of God should be made manifest in him. I must work the works of him that sent me while it is day: the night comes when no man can work. As long as I am in the world, I am the light of the world." John IX, 3-5

When he had thus spoken, he spat on the ground, and made clay of the spittle; and he anointed the eyes of the blind man with the clay, and said to him, "Go wash in the pool of Siloam" (which is by interpretation, "Sent"); and he went, and washed, and came seeing. John IX, 6-7

And his neighbors, and those who before had seen that he was blind, said, "Is not this he who sat and begged?" And some said, "This is he." Others said, "He is like him." But he said, "I am he." Then they said to him, "How were your eyes opened?" And he answered, "A man that is called Jesus made clay, and anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash,' and I went and washed, and I received sight." Then they said to him, "Where is he?" And he said, "I know not."

John IX, 13, 15

Then they took to the Pharisees him that had been blind: and the Pharisees also asked him how he had received his sight: and he said to them, "He put clay on my eyes, and I washed, and do see."

John IX, 14, 16-17

And it was on the Sabbath day when Jesus made the clay, and opened his eyes. Therefore said some of the Pharisees, "This man is not of God, because he keeps not the Sabbath day." Others said, "How can a man that is a sinner do such miracles?" And there was a division among them; and they said to the man that was blind, "What say you of him, that he has opened your eyes?" And he said, "He is a prophet."

John IX, 18-23

But the Jews would not believe concerning him, that he had been blind and had received his sight, until they called his parents and asked them, saying, "Is this your son, whom you say was born blind? How then does he now see?" And his parents answered them and said, "We know that this is our son, and that he was born blind: by what means he now sees we know not; or who has opened his eyes, we know not: he is of age, ask him: he shall speak for himself." These words spoke his parents, because they feared the Jews: for the Jews had agreed already that if any man did confess that Jesus was the Christ, he should be put out of the synagogue. Therefore said his parents, "He is of age, ask him."

John IX, 24-27

Then again called they the man that was blind, and said to him, "Give God the praise: we know that this man is a sinner." He answered and said, "Whether he be a sinner or not, I know not: one thing I know, that, whereas I was blind, now I see." Then said they to him again, "What did he to you? How opened he your eyes?" And he answered them, "I have told you

already, and you did not hear: why would you hear it again? Will you also be his disciples?"

Then they reviled him, and said, "You are his disciple: but we are Moses' disciples. We know that God spoke unto Moses: as for this fellow, we know not from whence he is." The man answered and said to them, "Why, herein is a marvellous thing, that you know not from whence he is, and yet he has opened my eyes. Now we know that God hears not sinners: but if any man be a worshipper of God, and does his will, him he hears: since the world began it has not been heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." But they answered and said to him, "You were altogether born in sin, and do you teach us?" And they cast him out.

And Jesus heard that they had cast him out; and when he had found him, he said to him, "Do you believe on the Son of God?" He answered and said, "Who is he, Lord, that I might believe on him?" And Jesus said to him, "You have both seen him, and it is he that talks with you." And he said, "Lord, I believe." And he worshipped him.

And Jesus said, "For Judgment I am come into this world, that they who see not might see; and that they who see might be made blind." And some of the Pharisees who were with him heard these words, and said to him, "Are we blind also?" And Jesus said to them, "If you were blind, you should have no sin: but you say, 'We see,' therefore your sin remains."

"Verily, verily, I say to you, he that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber: but he that enters in by the door is the shepherd of the sheep. To him

the porter opens; and the sheep hear his voice, and he calls his sheep by name, and leads them out. And when he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spoke Jesus to them: but they understood not what things they were which he spoke to them.

John X, 7-10

Then said Jesus to them again, "Verily, verily, I say unto you, I am the door of the sheep: all that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief comes not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly.

John X, 11-13

"I am the good shepherd: the good shepherd gives his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees; and the wolf catches them, and scatters the sheep. The hireling flees, because he is an hireling, and cares not for the sheep.

John X, 14-15

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knows me, even so know I the Father: and I lay down my life for the sheep.

John X, 16

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd.

John X, 17-18

"Therefore does my Father love me, because I lay down my life, that I might take it again. No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

Then there was again a division among the Jews John X, 19-21
for these sayings. And many of them said, "He has a devil, and is mad: why hear you him?" Others said, "These are not the words of him that has a devil. Can a devil open the eyes of the blind?"

Then came the time of the feast of the dedication John X, 22-23
at Jerusalem, and it was winter: and Jesus walked in the temple in Solomon's porch.

Then came the Jews round about him, and said to him, "How long do you make us to doubt? If you are the Christ, tell us plainly." Jesus answered them, "I told you, and you believed not: the works that I do in my Father's name, they bear witness of me. But you believe not, because you are not of my sheep, as I said to you. My sheep hear my voice, and I know them, and they follow me; and I give to them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

Then the Jews took up stones again to stone him; John X, 31-33
and Jesus said to them, "Many good works have I showed you from my Father; for which of these works do you stone me?" The Jews answered him, saying, "For a good work we stone thee not: but for blasphemy; and because you, being a man, make yourself God."

Jesus answered them, "Is it not written in your law, John X, 34-38
'I said, you are Gods?' If he called them Gods, to whom the word of God came, (and the Scriptures cannot be broken) why say you of me, whom the Father has sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?' If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works; that you

may know and believe that the Father is in me, and I in him."

John X, 39-40
Time—

December

A. D. 32

Place—

Beyond the

Jordan in

Peraea

John X, 41-42

Therefore they sought again to take him; but he escaped out of their hands, and went away again beyond Jordan to the place where John at first baptized: and there he abode.

And many resorted to him there, and said, "John did no miracle: but all things that John spoke of this man were true." And many believed on him there.

Luke X, 25-28

And a certain lawyer stood up and tempted him, saying, "Master, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the law? How readest thou?" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus said to him, "Thou hast answered right; this do, and thou shalt live."

Luke X, 29-32

But he, willing to justify himself, said to Jesus, "And who is my neighbor?" And Jesus answered, "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

Luke X, 33-35

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence,

and gave them to the host, and said, 'Take care of him; and whatsoever you spend more, when I come again I will repay you.'

"Which now of these three, think you, was neighbor to him that fell among the thieves?" And he said, "He that showed mercy on him." Then Jesus said to him, "Go, and do thou likewise." Luke X, 36-37

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister, Martha. (It was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick) And the sisters sent to Jesus, saying, "Lord, he whom thou lovest is sick." John XI, 1-3
Time—
February
A. D. 33
Place—
Judaea

When Jesus heard this he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Now Jesus loved Martha, and her sister, and Lazarus. Nevertheless, when he heard that he was sick, he abode two days still in the same place where he was. John XI, 4-6

Then after that said he to his disciples, "Let us go into Judaea again." But his disciples said to him, "Master, the Jews of late sought to stone you: and go you there again?" Jesus answered "Are there not twelve hours in the day? If any man walk in the day, he stumbles not, because he sees the light of this world. But if a man walk in the night, he stumbles because there is no light in him." John XI, 7-10

These things said he: and after that he said to them, "Our friend Lazarus sleeps; but I go, that I may awaken him out of sleep." Then said his disciples, "Lord, if he sleep, he shall do well." But Jesus spoke of his death, and they thought that he had spoken of taking of rest in sleep. Then said Jesus to them plainly, "Lazarus is dead: and I am glad for your sakes that I

was not there, to the end that you may believe: nevertheless, let us go to him." Then said Thomas, who is called Didymus, to his fellow disciples, "Let us also go, that we may die with him."

John XI, 17-19

Then when Jesus came, he found that Lazarus had lain in the grave four days already. Now Bethany was near Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother.

John XI, 20-22

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. And Martha said to Jesus, "Lord, if you had been here, my brother had not died. But I know that even now whatsoever you will ask of God, God will give it you."

John XI, 23-27

Jesus said to her, "You brother shall rise again;" and Martha said, "I know that he shall rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection, and the life: he that believes in me, though he were dead, yet shall he live; and whosoever lives and believes in me shall never die. Believe you this?" And she said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who should come into the world."

John XI, 28-29

And when she had so spoken, she went her way, and called Mary her sister secretly, saying, "The Master has come, and calls for you;" and Mary as soon as she heard this arose quickly and came to him.

John XI, 30-32

Now Jesus had not yet come to the town, but was still in the place where Martha met him: and the Jews who were with her in the house, and were comforting her, when they saw Mary rise up and go out, followed her, saying, "She is going to the grave to weep there." And when Mary came to where Jesus was, and saw him,

she knelt at his feet, saying to him, "Lord, if you had been here, my brother had not died."

When Jesus saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, "Where have you laid him?" They said to him, "Lord, come and see."

Jesus wept.

John XI, 35

Then said the Jews, "Behold, how he loved him." And some of them said, "Could not this man who opened the eyes of the blind have caused that this man should not have died?"

John XI, 36-37

And Jesus again groaning in himself, came to the grave. It was a cave, and a stone lay upon it. And Jesus said, "Take away the stone." Martha, the sister of him that was dead, said to him, "Lord, by this time he stinketh: for he has been dead four days." But Jesus said to her, "Said I not to you, that if you would believe, you should see the glory of God?"

John XI, 38-40

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, "Father, I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people who stand by I said it, that they may believe that thou hast sent me." And when he thus had spoken, he cried with a loud voice, "Lazarus, come forth."

John XI, 41-43

Time—
February
A. D. 33
Place—
Bethany

And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. And Jesus said to them, "Loose him, and let him go."

John XI, 44

Then many of the Jews who came with Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

John XI, 45-46

John XI, 47-50

Time—

February

A. D. 33

Place—

Jerusalem

Then gathered the chief priests and the Pharisees in council, and said, "What shall we do? For this man does many miracles. If we let him alone, all men will believe on him: and the Romans will come and take away both our place and nation." And one of them, named Caiaphas, who was the high priest that same year, said to them, "You know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not."

John XI, 51-52

And this spoke he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

John XI, 53-54

Time—

February

A. D. 33

Place—

Ephraim

Then from that day forth they took counsel together to put him to death. Jesus therefore walked no more openly among the Jews: but went thence into a country near the wilderness, into a city called Ephraim, and there continued with his disciples.



CHAPTER X

MINISTRY BEYOND THE JORDAN IN PERAEA—PARABLES—HIS PROMISE TO THE TWELVE—HIS CRUCIFIXION AND RESURRECTION AGAIN FORETOLD—THE CHIEF PRIESTS PLAN TO KILL HIM

(Time—February A. D. 33 to April A. D. 33)

(Place—Peraea, Jericho, Bethany)

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CHAPTER X

Ministry Beyond the Jordan in Peraea—Parables—His Promise to the Twelve—His Crucifixion and Resurrection Again Foretold—The Chief Priests Plan to Kill Him.

(Time—February A. D. 33 to April A. D. 33)

(Place—Peraea, Jericho, Bethany)

And Jesus arose and went from thence into the coasts of Judaea by the farther side of Jordan: and as he was wont he taught them again: and great multitudes followed him, and he healed them there.

Matt. XIX, 1-2

Mark X, 1

Time—

February

A. D. 33

Place—

Peraea

And as he was teaching in one of the synagogues on the Sabbath day there was a woman there who had a spirit of infirmity for eighteen years, and was bowed together, and could not lift herself up. And when Jesus saw her he called her to him and said to her, "Woman, you are loosed from your infirmity." And he laid his hands on her, and immediately she was made straight and glorified God.

Luke XIII, 10-13

And the ruler of the synagogue spoke with indignation because Jesus had healed on the Sabbath day, and said to the people, "There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day."

Luke XIII, 14

The Lord then answered him, and said; "You hypocrite! Does not each one of you on the Sabbath day loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being

Luke XIII, 15-17

a daughter of Abraham, whom Satan has bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" And when he had said this all his adversaries were ashamed: and all the people rejoiced because of the glorious things that were done by him.

Luke XIII, 22-25

Time—
March
A. D. 33
Place—
Peraea

And Jesus went through the cities and villages, teaching and journeying toward Jerusalem; and one said to him, "Lord, are there few that be saved?" And he said to them, "Strive to enter in at the strait gate: for many, I say to you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and has shut to the door, and you begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us,' he shall say to you, 'I know you not, whence you are.'

Luke XIII, 26-27

"Then shall you begin to say, 'We have eaten and drunk in your presence, and you have taught in our streets.' But he shall say, 'I tell you, I know you not, whence you are: depart from me, all you workers of iniquity.'

Luke XIII, 28-30

"There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

Luke XIII, 31-33

The same day there came certain of the Pharisees, saying to him, "Get you out, and depart hence: for Herod will kill you." And he said to them, "Go you and tell that fox, 'Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless, I must walk today, and to-

morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.'

"O, Jerusalem, Jerusalem, which kills the prophets, and stones them that are sent unto you. How often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not. Behold, your house is left unto you desolate: and verily I say to you, you shall not see me until the time comes when you shall say, 'Blessed is he that comes in the name of the Lord.' "

Matt. XXIII.

37-39

Luke XIII, 34-35

And it came to pass, as he went into the house of one of the Chief Pharisees to eat bread on the Sabbath day, that they watched him; and there was a certain man before him who had the dropsy. And Jesus answering spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath day?" And they held their peace. And he took him, and healed him, and let him go; and he answered them, saying, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?" And they could not answer him again unto these things.

Luke XIV, 1-6

And he spoke a parable to those who were bidden, when he marked how they chose out the chief seats, saying to them, "When you are bidden of any man to a wedding, sit not down in the highest seat, lest a more honorable man than you be bidden of him, and he that bade both you and him come and say to you, 'Give this man place,' and you begin with shame to take the lowest seat.

Luke XIV, 7-9

"But when you are bidden, go and sit down in the lowest seat: that when he who bade you comes he may say to you, 'Friend, go up higher.' Then shall you have worship in the presence of those that sit at meat

Luke XIV, 10-11

with you. For whosoever exalts himself shall be abased: and he that humbles himself shall be exalted."

Luke XIV, 12

Then said he also to him that bade him, "When you make a dinner or a supper, call not your friends, nor your brethren, nor your kinsmen, nor your rich neighbors; lest they also bid you again, and a recompense be made you.

Luke XIV, 13-14

"But when you make a feast, call the poor, the maimed, the lame, the blind: and you shall be blessed: for they cannot recompense you: but you shall be recompensed at the resurrection of the just."

Luke XIV, 15-20

And when one of them that sat at meat with him heard these things, he said to him, "Blessed is he that shall eat bread in the kingdom of God." Then said Jesus to him,

"A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, 'Come, for all things are now ready.' And they all with one consent began to make excuses. The first said to him, 'I have bought a piece of ground and I must needs go and see it: I pray you have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them: I pray you have me excused.' And another said, 'I have married a wife, and therefore I cannot come.'"

Luke XIV, 21-24

"So the servant came and told his lord these things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.' And the servant said, 'Lord, it is done as you have commanded, and yet there is room.' And then the lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say to you,

that none of these men who were bidden shall taste of my supper.' ”

Now there went with him great multitudes; and he turned and said to them,

Luke XIV, 25-32
Time—
March,
A. D. 33
Place—
Peraea

“If any man come to me and forsake not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever does not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sits not down first and counts the cost, whether he has sufficient to finish it? Lest haply after he has laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, ‘This man began to build, and was not able to finish.’ Or what king, going to make war against another king, sits not down first, and consults whether he be able with ten thousand to meet him that comes against him with twenty thousand. Or else, while the other is yet a great way off, he sends an ambassage, and desires conditions of peace.

“So, therefore, whosoever he be of you that forsakes not all that he has he cannot be my disciple. Salt is good: but if the salt has lost its savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dung hill, but men cast it out. He that has ears to hear, let him hear.”

Luke XIV, 33-35
(See Mark IX,
49-50, page 125)

Then drew near to him all the publicans and sinners to hear him. And the Pharisees and scribes murmured, saying, “This man receives sinners, and eats with them.”

Luke XV, 1-2

And Jesus spoke this parable to them, saying, “What man of you, having an hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he

Luke XV, 3-7
(See Matt.
XVIII, 11-14,
page 125)

Time—
March
A. D. 33
Place—
Peraea

find it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' I say to you, that likewise joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons, who need no repentance.

Luke XV, 8-10

"Or what woman having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and seek diligently till she find it? And when she has found it, she calls her friends and her neighbors together, saying, 'Rejoice with me: for I have found the piece which I had lost.' Likewise, I say to you, there is joy in the presence of the angels of God over one sinner that repents."

Luke XV, 11-16

And he said, "A certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' And he divided unto them his living. And not many days after that the younger son gathered all together, and took a journey into a far country; and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land: and he began to be in want: and he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

Luke XV, 17-19

"And when he came to himself he said, 'How many hired servants of my father have bread enough and to spare, and I perish with hunger? I will arise and go to my father, and will say to him 'Father, I have sinned against heaven and before you, and am no more worthy to be called your son: make me as one of your hired servants.'

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said to him, 'Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.' But the father said to his servants, 'Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again: he was lost, and is found.' And they began to be merry. Luke XV, 20-24

"Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants, and asked him what these things meant. And the servant said to him, 'Your brother is come: and your father has killed the fatted calf, because he has received him safe and sound.' And he was angry and would not go in: therefore came his father out and intreated him. And he, answering, said to his father, 'Lo, these many years have I served you, neither transgressed I at any time your commandment: and yet you never gave me a kid, that I might make merry with my friends. But as soon as this your son was come, who has devoured your living with harlots, you have killed for him the fatted calf.' And his father said to him, 'Son, you are ever with me, and all that I have is yours. It was meet that we should make merry, and be glad: for this your brother was dead, and is alive again: and was lost, and is found.' " Luke XV, 25-32

And Jesus said also to his disciples, "There was a certain rich man, who had a steward: and the steward was accused unto him that he had wasted his goods. And he called the steward, and said to him, 'How is it Luke XVI, 1-2

that I hear this of you? Give an account of your stewardship; for you can no longer be steward.'

Luke XVI, 3-7

"Then the steward said within himself, 'What shall I do? For my lord takes away from me the stewardship; I cannot dig; to beg I am ashamed: I am resolved what to do, that, when I am put out of stewardship, they may receive me into their houses.' So he called every one of his lord's debtors to him, and said to the first, 'How much owe you to my lord?' And he said, 'An hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly, and write fifty.' Then said he to another, 'And how much do you owe?' And he said, 'An hundred measures of wheat.' And the steward said to him, 'Take your bill, and write fourscore.'

Luke XVI, 8-13
(See Matt. VI,
24—page 64)

"And the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say to you, make to yourselves friends of the mammon of unrighteousness; that when you fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore you have not been faithful to the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon."

(See Matt. VI,
24, page 64)

Luke XVI, 14-17

And the Pharisees also who were covetous, heard all these things, and they derided him. And he said to them, "You are they who justify yourselves before men:

but God knows your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it. And it is easier for heaven and earth to pass away, than one tittle of the law to fail."

And he said, "There was a certain rich man, who Luke XVI, 19-21 was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"And it came to pass, that the beggar died, and Luke XVI, 22-24 was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.'

"But Abraham said, 'Son, remember that you in Luke XVI, 25-26 your lifetime received your good things, and Lazarus received evil things: but now he is comforted, and you are tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot: neither can they pass to us, that would come from thence.'

"Then he said, 'I pray you then father, that you Luke XVI, 27-31 will send Lazarus to my father's house: for I have five brothers: that he may testify to them, lest they also come into this place of torment.' And Abraham said to him, 'They have Moses and the prophets, let them hear them.' And he said, 'Nay, father Abraham: but if one

went to them from the dead, they will repent.' And Abraham said to him, 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'"

Luke XVII, 5-10

And the apostles said to the Lord, "Increase our faith." And he said, "If you had faith as a grain of mustard seed, you might say to this sycamine tree, 'Be thou plucked up by the root, and be planted in the sea,' and it should obey you. But which of you having a servant plowing, or feeding cattle, will say to him by and by, when he is come from the field, 'Go and sit down to meat.' And will not rather say to him, 'Make ready wherewith I may sup, and gird yourself and serve me, till I have eaten and drunken: and afterward you shall eat and drink.' And does he thank that servant because he did the things that were commanded him? I trow not. So likewise you, when you shall have done all those things which are commanded, you say, 'We are unprofitable servants: we have done that which was our duty to do.'"

Luke XVII, 20-21

Time—
March
A. D. 33
Place—
Peraea

And he was asked by the Pharisees when the kingdom of God should come, and he answered them, and said, "The kingdom of God comes not with observation: neither shall they say, Lo here! or, Lo there! For, behold, the kingdom of God is within you."

Luke XVII, 22-25

(See Matt.
XXIV, 23-27
page 194)
(See Mark XIII,
21-23, page
194)

And he said to the disciples, "The days will come when you shall desire to see one of the days of the Son of Man, and you shall not see it. And they shall say to you, 'See here,' or 'See there:' but go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shines unto the other part under heaven, so shall also the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation.

"And as it was in the days of Noe, so shall it be also in the days of the Son of Man: they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Luke XVII, 26-29
(See Matt. XIII,
34-42, page
90)

"Even thus shall it be in the day when the Son of Man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it: and whosoever shall lose his life shall preserve it. I tell you in that night there shall be two men in one bed, and one shall be taken and the other left: two women shall be grinding together, and one shall be taken, and the other left: two men shall be in the field, and one shall be taken, and the other left."

Luke XVII, 30-36

And they asked him, "Where, Lord?" And he said, "Wheresoever the body is, thither will the eagles be gathered together."

Luke XVII, 37

And he spoke a parable to them to this end, that men ought always to pray, and not to faint, saying, "There was in a city a judge who feared not God nor regarded man: and there was a widow in that city: and she came to him, saying, 'Avenge me of mine adversary.' And he would not for awhile: but afterwards he said to himself, 'Though I fear not God, nor regard man, yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me.'"

Luke XVIII, 1-5

Luke XVIII, 6-8

And the Lord said, "Hear what the unjust judge said. And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of Man comes shall he find faith on the earth?"

Luke XVIII, 9-14

And he spoke this parable to certain ones who trusted in themselves that they were righteous, and despised others; saying, "Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself:—'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, and I give tithes of all that I possess.' And the publican, standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.' I tell you this publican went down to his house justified rather than the other; for everyone that exalts himself shall be abased: and he that humbles himself shall be exalted."

Matt. XIX, 3

Mark X, 2-5

Time—

March

A. D. 33

Place—

Peraea

And the Pharisees came to him, tempting him, and asked him, "Is it lawful for a man to put away his wife for every cause?" And he answered and said to them, "What did Moses command you?" And they said, "Moses permitted to write a bill of divorcement, and to put her away." And Jesus answered and said to them, "For the hardness of your heart he wrote you this precept.

Matt. XIX, 4-6

Mark X, 6-9

"But have you not read that from the beginning of the creation God made them male and female, and said 'For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh?' So then they are no more twain, but one flesh.

What therefore God hath joined together, let no man put asunder."

And, in the house, his disciples asked him again of the same matter, saying, "Why then did Moses command to give a writing of divorcement, and to put her away?" And he said to them, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say to you, whosoever shall put away his wife, (except it be for fornication—Matt. xix, 9) and shall marry another, commits adultery: and who so marries her which is put away commits adultery.

Matt. XIX, 7-9
Mark X, 10-11
Luke XVI, 18
(See Matt. V, 32, page 61)

"And if a woman shall put away her husband, and be married to another, she commits adultery."

Mark X, 12

And his disciples said to him, "If the case of the man be so with his wife, it is not good to marry." But he said to them, "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, who were so born from their mother's womb: and there are some eunuchs, who were made eunuchs of men: and there be eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

Matt. XIX, 10-12

Then they brought to him little children that he should put his hands on them and pray: and when his disciples saw it they rebuked those that brought them. But when Jesus knew this he was much displeased and called them to him, and said to them, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily, I say to you, whosoever shall not receive the kingdom of God as a little child shall not enter therein." And he took them up in his arms and laid his hands upon them, and blessed them; and he departed thence.

Matt. XIX, 13-15
Mark X, 13-16
Luke XVIII, 15-17
Time—
March
A. D. 33
Place—
Peraea

Matt. XIX, 16-20

Mark X, 17-20

Luke XVIII,

18-21

Time—

March

A. D. 33

Place—

Peraea

And as he was gone forth into the way, there came a certain ruler running to him, who kneeled to him and asked him, "Good Master, what good thing shall I do that I may inherit eternal life?" And Jesus said to him, "Why do you call me good? There is none good save one, that is, God. You know the commandments; if you will enter into life, keep the commandments." He said unto him, "Which?" Jesus answered, "Do not kill, do not commit adultery, do not steal, defraud not, do not bear false witness, honor your father and your mother, and thou shalt love thy neighbor as thyself." And the young man said to him, "Master, all these have I kept from my youth up, what lack I yet?"

Matt. XIX, 21

Mark X, 21

Luke XVIII, 22

And Jesus beholding him, loved him, and said to him, "One thing you lack: if you will be perfect, go and sell what you have, and give to the poor, and you shall have treasure in heaven: and come, take up the cross, and follow me."

Matt. XIX, 22-24

Mark X, 22-25

Luke XVIII,

23-25

But when the young man heard that saying he was sad, and went away sorrowful, for he had great possessions and was very rich.

And when Jesus saw that he was very sorrowful, he looked around about and said to his disciples, "How hardly shall they that have riches enter into the kingdom of God." And the disciples were astonished at his words. But Jesus said again, "Children, how hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

Matt. XIX, 25-26

Mark X, 26-27

Luke XVIII,

26-27

And his disciples were astonished out of measure, and said among themselves, "Who then can be saved?" And Jesus looking upon them said "With men this is

impossible, but not with God: for with God all things are possible."

Then Peter answered and said to him, "Lo, we have left all and have followed you, what shall we have therefore?"

Matt. XIX, 27
Mark X, 28
Luke XVIII, 28

And Jesus answered and said to them, "Verily, I say to you, that you who have followed me, in the re-generation when the Son of Man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Matt. XIX, 28
(See Luke XXII,
24-30, page
204)

"And every one that has forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold now in this present time, and in the world to come shall inherit eternal life. But many that are first shall be last: and the last shall be first.

Matt. XIX, 29-30
Mark X, 29-31
Luke XVIII,
29-30

"For the kingdom of heaven is like to a man who is an householder, and who went out early in the morning to hire laborers in his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place. And he said to them, 'Go you also into the vineyard, and whatsoever is right I will give you.' And they went their way into the vineyard. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said to them, 'Why stand you here all the day idle?' And they said to him, 'Because no man has hired us.' And he said to them, 'Go you also into the vineyard: and whatsoever is right, that shall you receive.'

Matt. XX, 1-7

"So when evening was come, the lord of the vineyard said to his steward, 'Call the labourers, and

Matt. XX, 8-16

give them their hire, beginning from the last unto the first.' And when those came who were hired about the eleventh hour, they received each man a penny. And when the first came, they supposed that they should receive more, but they likewise received each man a penny. And when they had received it, they murmured against the good man of the house, saying, 'These last have worked but one hour, and you have made them equal to us, who have borne the burden and heat of the day.' But he answered one of them and said, 'Friend, I do you no wrong: did not you agree with me for a penny? Take that which is yours, and go your way: I will give unto this last, even as unto you. Is it not lawful for me to do what I will with mine own? Is your eye evil, because I am good?' So the last shall be first, and the first last: for many be called, but few chosen."

Matt. XX, 17
Mark X, 32
Luke XVIII, 31

Time—
March
A. D. 33

Place—
Peraea

Matt. XX, 18-19
Mark X, 33-34
Luke XVIII,
31-34

And they were in the way going up to Jerusalem: and Jesus took the twelve disciples apart in the way and began to tell them what things should happen to him, and that all things written by the prophets concerning the Son of Man should be accomplished, saying,

"Behold, we go up to Jerusalem, and the Son of Man shall be betrayed and delivered unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him up to the Gentiles to mock and to scourge, and to crucify him: and they shall mock him, and shall scourge him, and shall spit upon him, and shall crucify him, and shall kill him: and the third day he shall rise again." And the disciples understood none of these things.

Matt. XX, 20-23
Mark X, 35-40

Then James and John, the sons of Zebedee with their mother, came to Jesus, desiring a certain thing of

him. And he said to her, "What wish you?" And she said to him, "Grant that these my two sons may sit, the one on your right hand, and the other on the left in your kingdom."

But Jesus answered and said, "You know not what you ask; are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptised with?" And they answered, "We are able." But he said to them, "You shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my father."

And when the other ten heard of it, they were moved with indignation and were much displeased with James and John: but Jesus called them to him, and said to them, "You know that the princes of the Gentiles exercise lordship over them, and their great ones exercise authority upon them: but it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life as a ransom for many."

And they came to Jericho; and as they departed from Jericho a great multitude of people followed them. And a certain blind man, Bartimeus, the son of Timeus, sat by the wayside begging, and hearing the multitude pass he asked what it meant; and they told him that Jesus of Nazareth was passing by; and when he learned that it was Jesus, he began to cry out and say, "Jesus, thou Son of David, have mercy on me." And the people rebuked him and charged him to hold his peace; but he

Matt. XX, 24-28
Mark X, 41-45

Matt. XX, 29-31
Mark X, 46-48
Luke XVIII,
35-39
Luke XIX, 1
Time—
March
A. D. 33
Place—
Jericho

cried out the more, a great deal, "Thou Son of David, have mercy on me!" (See note).

Matt. XX, 32-34
Mark X, 49-52
Luke XVIII,
40-43

And Jesus stood still and commanded that he be brought to him; and they called the blind man, saying, "Be of good comfort, rise, he is calling you." And casting away his garment he rose and came to Jesus, and Jesus asked him, "What will you that I should do unto you?" And he said, "Lord, that I may receive my sight." And Jesus had compassion on him and touched his eyes and said, "Receive your sight: go your way: your faith has made you whole." And immediately he received his sight, and followed Jesus, glorifying God. And all the people when they saw it gave praise to God.

Luke XIX, 2-10

And there was a man named Zacchaeus, who was the chief among the publicans, and he was rich; and he sought to see Jesus, and could not for the crowd of people, because he was short of stature: and so he ran before and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, make haste, and come down; for today I must abide at your house." And Zacchaeus made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, "He has gone to be the guest of a man who is a sinner." And Zacchaeus stood, and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" And Jesus said, "This day is salvation come to this house, as he is also a son of

(Note—Matthew states that there were two blind men: Luke states that the blind man was healed as they were coming near to Jericho).

Abraham: for the Son of Man is come to seek and to save that which was lost."

And as they heard these things he added and spoke a parable; because he was near to Jerusalem, and because they thought that the kingdom of God should immediately appear. Luke XIX, 11

He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants and delivered them ten pounds, and said to them, 'Occupy till I come.' Luke XIX, 12-13
(See Matt. XXV, 14-30, page 197)

"But his citizens hated him, and sent a message after him, saying, 'We will not have this man to reign over us.' Luke XIX, 14

"And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, 'Lord, your pound has gained ten pounds.' And he said to him, 'Well, you good servant; because you have been faithful in a very little, you shall have authority over ten cities.' Luke XIX, 15-17

"And the second came, saying, 'Lord, your pound has gained five pounds.' And he said likewise to him, 'Be you also over five cities.' And another came, saying, 'Lord, behold, here is your pound, which I have kept laid up in a napkin, for I feared you, because you are an austere man; you take up that which you laid not down, and reap what you did not sow.' Luke XIX, 18-21

"And he said to him, 'Out of your own mouth will I judge you, you wicked servant. You knew that I was an austere man, taking up that which I laid not down, and reaping what I did not sow; wherefore, then, gave Luke XIX, 22-26

not you my money into the bank, that at my coming I might have required mine own with usury?" And he said to them that stood by, "Take from him the pound, and give it to him that has ten pounds. (And they said to him, Lord, he has ten pounds); for I say to you, that unto every one who has shall be given; and from him that has not, even that which he has shall be taken away from him.

Luke XIX, 27

"'But those mine enemies, who would not that I should reign over them, bring hither, and slay them before me.'"

John XI, 55-57

Time—
March
A. D. 33

And the Jews passover was near at hand, and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spoke among themselves, as they stood in the temple, saying, "What think you, that he will not come to the feast?"

And both the chief priests and the Pharisees had given a commandment that if any man know where Jesus was, he should tell it, that they might take him.

Luke XIX, 28
John XII, 1

Then Jesus, six days before the passover, came to Bethany, where Lazarus was who had been dead, and whom he had raised from the dead.

Matt. XXVI, 6-9
Mark XIV, 3-5
John XII, 2-6

Time—
April
A. D. 33

Place—
Bethany

And he was in the house of Simon the leper, and there they made him a supper: and Martha served: but Lazarus was one of them that sat at the table with him. And as he sat at meat, there came Mary with an alabaster box of ointment of spikenard, very costly, and broke the box and poured it on his head: and anointed his feet and wiped them with her hair. And the house was filled with the odor of the ointment.

But when his disciples saw it they had indignation, saying, "Why was this ointment wasted, for it might have been sold for much and given to the poor" and

they murmured against her. And one of his disciples, Judas Iscariot, Simon's son, who should betray him, said, "Why was not this ointment sold for three hundred pence, and given to the poor?" This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.

And Jesus said, "Let her alone: why trouble you her? She has wrought a good work on me. For you have the poor with you always, and whensoever you will you may do them good: but me you have not always. She has done what she could: against the day of my burying has she kept this, and she has come beforehand and poured this ointment on my body to anoint it for the burial. Verily I say to you that wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman has done, be told for a memorial of her."

Matt. XXVI,
10-13
Mark XIV, 6-9
John XII, 7-8

Many people of the Jews therefore knew that he was there; and many of them had come there, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because, by reason of him, many of the Jews went away and believed on Jesus.

John XII, 9-11



CHAPTER XI

HIS TRIUMPHAL ENTRY INTO JERUSALEM—HIS LAST MINISTRY THERE—HIS CRUCIFIXION AGAIN FORETOLD—JUDAS COVENANTS TO BETRAY HIM

(Time—April 2, to April 6, A. D. 33)

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CHAPTER XI

His Triumphal Entry Into Jerusalem—His Last Ministry There—His Crucifixion Again Foretold—Judas Covenants to Betray Him.

(Time—April 2, to April 6, A. D. 33)

And when they came near to Jerusalem, to Bethphage at the Mount of Olives, he sent forth two of his disciples, saying, "Go into the village over against you, and there you will find an ass tied, and a colt with her whereon never man sat: loose him, and bring him hither. And if any man ask you, 'Why do you loose him?' say that the Lord has need of him, and straightway he will send him hither."

Matt. XXI, 1-3
Mark XI, 1-3
Luke XIX, 29-31
Time—
April 2,
A. D. 33
Place—
Jerusalem

All this was done that it might be fulfilled which was spoken by the prophet, saying: "Tell ye the daughters of Sion, 'Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.'"

Matt. XXI, 4-5

And the disciples went and did as Jesus commanded them; and found the colt tied by a door without, in a place where two ways met, even as he had said; and they loosed him; and as they were loosing the colt, the owners thereof said to them, "Why loose you the colt?" And they said, "The Lord has need of him." And the owners let them go; and they brought the colt to Jesus, and put their garments on him, and Jesus sat thereon; as it is written, "Fear not, daughter of Sion: Behold, thy king cometh, sitting on an ass's colt."

Matt. XXI, 6-7
Mark XI, 4-7
Luke XIX, 32-35
John XII, 14-15

John XII, 16

These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

Matt. XXI, 8-9

Mark XI, 8-10

Luke XIX, 36-38

John XII, 12-13

And there were many people who had come to the feast: and when they heard that Jesus was coming to Jerusalem a great multitude went forth to meet him; and many spread their garments in the way, and others cut down branches from the palm trees and strewed them in the way; and they that went before and they that followed, cried, saying, "Hosanna to the Son of David; Hosanna, Blessed is the King of Israel that comes in the name of the Lord: Hosanna in the highest; Blessed is he that comes in the name of the Lord."

Luke XIX, 37

And when he was come nigh, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.

John XII, 17-18

And the people that were with him when he called Lazarus out of his grave, and raised him from the dead, bore record: and for this cause the people also met him, because they heard that he had done this miracle.

John XII, 19

The Pharisees therefore said to each other, "Perceive you how you prevail nothing? Behold, the world is gone after him."

Luke XIX, 39-40

And some of the Pharisees from among the multitude said to Jesus, "Master, rebuke your disciples." And he answered and said to them, "I tell you that if these should hold their peace, the stones would immediately cry out."

Luke XIX, 41-44

And when he was come near he beheld the city, and wept over it, saying, "If you had known, even you, at least in this your day, the things which belong to your peace! But now they are hid from your eyes. For

the days shall come upon you that your enemies shall cast a trench about you, and compass you round, and keep you in on every side: and shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another: because you knew not the time of your visitation."

And when he was come into Jerusalem, all the city was moved, saying, "Who is this?" And the people said, "This is Jesus, the prophet of Nazareth in Galilee."

Matt. XXI, 10-11

And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out of the city unto Bethany with the twelve, and they lodged there.

Matt. XXI, 17

Mark XI, 11

And on the morrow when they were come from Bethany and were returning into the city he was hungry; and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing thereon but leaves only; for the time of figs was not yet; and he said to it, "Let no fruit grow on you henceforward forever."* And his disciples heard it. And presently the fig tree withered.

Matt. XXI, 18-19

Mark XI, 12-14

And they came to Jerusalem; and Jesus went into the temple of God and cast out them that sold and bought in the temple, and overturned the tables of the money changers, and the seats of them that sold doves; and he would not permit that any man should carry any vessel through the temple: and he said to them, "It is written, 'My house shall be called the house of prayer,' but you have made it a den of thieves."

Matt. XXI, 12-13

Mark XI, 15-17

Luke XIX, 45-46

And the blind and the lame came to him in the temple and he healed them. But when the chief priests

Matt. XXI, 14-16

*Note—Mark XI, 14, reports Jesus as saying, "No man eat fruit of thee hereafter for ever."

and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna, to the Son of David," they were sore displeased, and said to him, "Do you hear what these say?" And Jesus said to them, "Yea, have you never read, 'Out of the mouth of babes and sucklings thou hast perfect praise?'"

Mark XI, 18
Luke XIX, 47-48

And he taught daily in the temple; and the scribes and chief priests heard it and sought how they might destroy him; for they feared him, because all the people were astonished at his doctrine: and they could not find what they might do, because all the people were very attentive to hear him.

Mark XI, 19
Luke XXI, 37-38

And when evening was come, he went out of the city; for daily he was teaching in the temple in the day-time and at night he went out and abode in the mount that is called the Mount of Olives; and all the people came early in the morning to him in the temple to hear him.

Matt. XXI, 20
Mark XI, 20-21

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And when the disciples saw it they marvelled, saying, "How soon is the fig tree withered away?" And Peter, calling to remembrance, said to him, "Master, behold, the fig tree which you cursed is withered away."

Matt. XXI, 21
Mark XI, 22-23

And Jesus answered and said to them, "Have faith in God; for verily I say to you if you have faith and doubt not in your heart, but shall believe that what you say shall come to pass, you shall have whatever you say; and you shall not only do this which is done to the fig tree, but also if you shall say to this mountain, 'Be thou removed, and be thou cast into the sea,' it shall be done.

"Therefore I say to you that whatsoever you desire and shall ask in prayer, believing when you pray, you shall receive. Matt. XXI, 22
Mark XI, 24

"And when you stand praying, forgive, if you have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark XI, 25-26

And they came again to Jerusalem: and as he was teaching in the temple the chief priests and the scribes and the elders came to him and said to him, "By what authority do you these things, and who gave you this authority?" Matt. XXI, 23
Mark XI, 27-28
Luke XX, 1-2

And Jesus answered and said to them, "I will ask you one question: and if you will answer it, I, likewise, will answer you and tell you by what authority I do these things:—The baptism of John, whence was it? Was it from heaven, or of men? Answer me." Matt. XXI, 24-25
Mark XI, 29-30
Luke XX, 3-4

And they reasoned with each other, saying, "If we shall say 'From heaven,' he will say to us, why then did you not believe him? But if we shall say, 'Of men,' all the people will stone us. We fear the people, for all hold John as a prophet." And they answered Jesus and said, "We cannot tell." And Jesus said to them, "Neither will I tell you by what authority I do these things." Matt. XXI, 25-27
Mark XI, 31-33
Luke XX, 5-8

"But what think you? A certain man had two sons: and he came to the first and said, 'Son, go work today in my vineyard.' He answered and said, 'I will not;' but afterward he repented, and went. And he came to the second son and said likewise. And he answered and said, 'I will go;' but he went not. Which of those twain did the will of his father?" Matt. XXI, 28-32

They answered him, "The first." And Jesus said to them, "Verily I say to you, that the publicans and the harlots go into the kingdom of God before you: for John came unto you in the way of righteousness, and you believed him not; but the publicans and the harlots believed him: and you, when you had seen it, repented not afterward, that you might believe him."

Matt. XXI, 33-35
Mark XII, 1-3
Luke XX, 9-10

Then he began to speak to them a parable, and said, "Hear another parable: there was a certain man planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower; and he let it out to husbandmen, and went into a far country for a long time.

"And at the season when the time of the fruit drew near he sent his servant to the husbandmen that he might receive from the husbandmen of the fruit of the vineyard: but the husbandmen caught him, and beat him and sent him away empty.

Matt. XXI, 36
Mark XII, 4-5
Luke XX, 11-12

"And again he sent unto them another servant; and at him they cast stones, and wounded him in the head: and they beat him also, and treated him shamefully, and sent him away empty. And again he sent another; and they wounded him also, and cast him out, and killed him; and many others; beating some and killing some.

Matt. XXI, 37-41
Mark XII, 6-9
Luke XX, 13-16

"Then said the Lord of the vineyard, 'What shall I do? I will send my beloved son to them; it may be they will reverence him when they see him.' But when the husbandmen saw the son, they reasoned among themselves, saying, 'This is the heir: come, let us kill him, and let us seize on the inheritance and it shall be ours;' and they took him and cast him out of the vineyard and killed him. When the Lord of the vineyard

comes What, therefore, shall he do unto those husbandmen?"

And they said to him, "He shall come and miserably destroy those wicked men, and shall let out his vineyard unto other husbandmen who will render him the fruits in their seasons."

Matt. XXI, 42-44

Mark XII, 10-11

Luke XX, 17-18

And Jesus said to them, "Did you never read in the Scripture, 'The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvelous in our eyes?' Therefore I say to you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof and whosoever shall fall on this stone shall be broken; and on whomsoever it shall fall, it will grind him to powder."

And when the chief priests and the Pharisees had heard his parables, they perceived that he spoke of them: and they sought to lay hands on him; but they feared the people, because they took him for a prophet: and they left him and went their way.

Matt. XXI, 45-46

Mark XII, 12

Luke XX, 19

And Jesus spoke to them again by parables, and said, "The kingdom of heaven is like a certain king who made a marriage for his son: and he sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, 'Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed: and all things are ready: come to the marriage.' But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remainder took his servants and treated them spitefully, and slew them."

Matt. XXII, 1-10

"But when the king heard of this, he was wroth:

and he sent forth his armies and destroyed those murderers and burned up their city.

"Then the king said to his servants, 'The wedding is ready, but they that were bidden were not worthy; go you therefore into the highways, and as many as you shall find, bid to the marriage.' So these servants went out into the highways, and gathered together all that they found both bad and good, and the wedding was furnished with guests.

Matt. XXII,
11-14

"But when the king came in to see the guests, he saw there a man who had not on a wedding garment: and he said to him, 'Friend, how came you in hither not having a wedding garment?' And the man was speechless. Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness.' There shall be weeping and gnashing of teeth. For many are called, but few are chosen."

Matt. XXII, 15
Luke XX, 20

Then went the Pharisees and took counsel as to how they might entangle him in his talk. And they watched him, and sent forth spies, who should feign themselves just men, that they might take hold of his words, so that they might deliver him to the power and authority of the governor.

Matt. XXII,
16-17
Mark XII, 13-15
Luke XX, 21-22

And they sent to him certain of the Pharisees and of the Herodians, that they might catch him in his words. And when they were come they said to him, "Master, we know that you are true, and that you teach the way of God in truth, caring for no man, and regarding not the person of men: tell us therefore, what think you, is it lawful to give tribute to Caesar or not? Shall we give, or shall we not give?"

Matt. XXII,
18-22
Mark XII, 15-17
Luke XX, 23-26

But he perceived their hypocrisy and craftiness and said to them, "Why tempt you me, you hypocrites?

Show me the tribute money." And they brought him a penny. And he said to them, "Whose is this image and superscription?" And they answered, "Caesar's." And he said to them, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."

When they had heard these words they marvelled: and they could not take hold of his words before the people, and they held their peace; and they left him and went their way.

The same day there came to him certain of the Sadducees, who say that there is no resurrection, and asked him, saying, "Master, Moses said, 'If a man die, having no children, his brother shall marry his wife and raise up seed unto his brother.' Now there were with us seven brothers: and the first, after he had married a wife, died without children, and left his wife unto his brother; and the second took her, and he also died childless: and the third took her; and in like manner all seven took her and all died and left no children; and the last of all the woman died also. Therefore in the resurrection when they shall arise, whose wife shall she be of the seven? For they all had her."

Matt. XXII,
23-28
Mark XII, 18-23
Luke XX, 27-33
Time—
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And Jesus answered and said to them, "You err, not knowing the Scriptures, nor the power of God; the children of this world marry and are given in marriage: but in the resurrection they who are accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage: neither can they die any more, but are as the angels of God in heaven, being the children of the resurrection. And as touching the resurrection of the dead, have you not read in the book of Moses, how in the bush God spoke unto him, saying, 'I am the God of Abraham, and the

Matt. XXII,
29-32
Mark XII, 24-27
Luke XX, 34-38

God of Isaac, and the God of Jacob?" God is not the God of the dead, but of the living; for all live unto him. You therefore do greatly err."

Matt. XXII, 33
Luke XX, 39-40

And when the multitude heard this they were astonished at his doctrine. And certain of the scribes said, "Master, thou hast well said," And after that the Sadducees dared not ask him any question at all.

Matt. XXII,
34-40
Mark XII, 28-31

But when the Pharisees heard that he had silenced the Sadducees, they gathered together; and one of the scribes, who was a lawyer, came and heard them reasoning together; and perceiving that Jesus had answered them well, he asked him a question, tempting him, and saying, "Master, which is the greatest commandment in the law?" And Jesus answered him, "The first of all the commandments is, 'Hear, O Israel; The Lord our God is one Lord; Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;' this is the first and greatest commandment; and the second is like unto it, namely 'Thou shalt love thy neighbor as thyself.' There are no commandments greater than these. On these two commandments hang all the law and the prophets."

Mark XII, 32-34

And the scribe said to him, "Well, Master, you have said the truth: for there is one God, and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength; and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

And when Jesus saw that the scribe answered discreetly, he said to him, "You are not far from the kingdom of God." And no man after that dared ask him any question.

Then while the Pharisees were gathered together Jesus asked them a question, saying, "What think you of Christ: whose son is he?" They answered, "The Son of David." Jesus then asked them, "How then does David in spirit call him Lord, saying, in the book of Psalms, 'The Lord said unto my Lord, 'Sit thou on my right hand, till I make thine enemies thy footstool?' If David then called him "Lord," how is he his son?" And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions. And the common people heard him gladly.

Matt. XXII,
41-46
Mark XII, 35-37
Luke XX, 41-44

Then spoke Jesus to the multitude and to his disciples, and in the audience of all the people said, "The scribes and Pharisees sit in Moses seat; all therefore whatsoever they bid you observe, that observe and do: but do not you after their works; for they say, and do not.

Matt. XXIII, 1-7
Mark XII, 38-39
Luke XX, 45-46
Time—
April 4,
A. D. 33

"For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers.

"And all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments; they love to walk in long robes, and love salutations in the market places; and they love the highest seats in the synagogues, and the chief rooms at feasts.

"And they love to be called of men, 'Rabbi, Rabbi;' but be not you called Rabbi: for one is your Master, even Christ: and all of you are brethren. And call no man your father upon the earth, for one is your father which is in heaven: neither be you called Masters: for one is your Master, even Christ. And he that is greatest among you shall be your servant. And whosoever

Matt. XXIII,
7-12

shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Matt. XXIII, 13

"But woe unto you, scribes and Pharisees, hypocrites: for you shut up the kingdom of heaven against men; for you neither go in yourselves nor suffer them that are entering to go in.

Matt. XXIII, 14

Mark XII, 40

Luke XX, 47

"Woe unto you, scribes and Pharisees, hypocrites! For you devour widows houses, and for a pretense make long prayers; therefore you shall receive the greater damnation.

Matt. XXIII, 15

"Woe unto you, scribes and Pharisees, hypocrites! For you compass sea and land to make one proselyte; and when he is made, you make him twofold more the child of hell than yourselves.

Matt. XXIII,

16-19

"Woe unto you, you blind guides, who say, 'Whoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.' You fools and blind; for which is greater, the gold, or the temple that sanctifies the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.' You fools and blind; for which is greater, the gift, or the altar that sanctifies the gift?

Matt. XXIII,

20-22

"Whoso therefore shall swear by the altar, swears by it, and by all things thereon. And whoso shall swear by the temple, swears by it, and by him that dwells therein. And he that shall swear by heaven, swears by the throne of God, and by him that sits thereon.

Matt. XXIII,

23-24

"Woe unto you scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought you to have done, and not to leave the other undone. You blind guides, who strain at a gnat, and swallow a camel.

"Woe unto you scribes and Pharisees, hypocrites! For you make clean the outside of the cup and the platter, but within they are full of extortion and excess. You blind Pharisees, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Matt. XXIII,
25-26

"Woe unto you, scribes and Pharisees, hypocrites! For you are like whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so you also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity.

Matt. XXIII,
27-28

"Woe unto you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore you are witnesses against yourselves, that you are the children of them who killed the prophets. Fill up then the measure of your fathers. You serpents! You generation of vipers! How can you escape the damnation of hell?

Matt. XXIII,
29-33

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them you shall kill and crucify: and some of them shall you scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom you slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation."

Matt. XXIII,
34-36
(See Luke XI,
49-52)
(Page 81)
(See page 193)

And after this Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came

Mark XII, 41-44
Luke XXI, 1-4
Time—
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a certain poor widow, and she threw in two mites, which make a farthing.

And he called his disciples to him and said to them, "Verily, I say to you, that this poor widow has cast in more than they all: for they all did cast in of their abundance: but she of her want did cast in all that she had, even all her living."

John XII, 20-24

And there were certain Greeks among those that came up to worship at the feast: these came to Philip, who was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see Jesus." And Philip came and told Andrew, and Andrew and Philip told Jesus. And Jesus answered them, saying, "The hour is come that the Son of Man shall be glorified. Verily, verily, I say to you, except a corn of wheat fall into the ground and die, it abides alone; but if it die, it brings forth much fruit.

John XII, 25-26

"He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

John XII, 27-30

"Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name." Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again." And the people that stood by and heard it said that it thundered: others said, "An angel spoke to him." And Jesus said, "This voice came not because of me, but for your sakes."

John XII, 31-34

"Now is the judgment of this world; now shall the prince of this world be cast out. And I if I be lifted up from the earth, will draw all men unto me."

This he said, signifying what death he should die. The people answered him, "We have heard out of the law that Christ abides forever; and how say you, 'The Son of Man must be lifted up?' Who is this Son of Man?"

Then Jesus said to them, "Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you; for he that walks in darkness knows not whither he goes. While you have light, believe in the light, that you may be the children of light." John XII, 35-36

And Jesus cried and said, "He that believes on me, believes not on me, but on him that sent me. And he that sees me sees him that sent me. I am come a light unto the world, that whosoever believes on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." John XII, 44-50

These things spoke Jesus, and departed, and did hide himself from them. And though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spoke, "Lord who has believed our report? And to whom has the arm of the Lord been revealed?" Therefore they could not believe, because, as Esaias said again, "He has blinded their eyes, and hardened their hearts; that they should not see with" John XII, 36-43

their eyes, nor understand with their hearts, and be converted, and I should heal them." These things said Esaias, when he saw his glory, and spoke of him. Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

Matt. XXIV, 1-2

Mark XIII, 1-2

Luke XXI, 5-6

Time—

April 4,

A. D. 33

And Jesus went out and departed from the temple: and as he went out of the temple one of his disciples said to him, "Master, see what manner of stones and what buildings are here." And Jesus answered, "Do you see these great buildings? Verily I say unto you, the days will come in which there shall not be left here one stone upon another that shall not be thrown down."

Matt. XXIV, 3

Mark XIII, 3-4

Luke XXI, 7

And as he sat on the Mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, saying, "Tell us when shall these things be?" And, "What shall be the sign of your coming, and of the end of the world?" And, "When shall all these things come to pass?"

Matt. XXIV, 4-8

Mark XIII, 5-8

Luke XXI, 8-11

And Jesus answered and said to them, "Take heed that no man deceive you. For many shall come in my name, saying, 'I am Christ, and the time draws near,' and shall deceive many. Go you not after them. And when you shall hear of wars, and rumors of wars, and commotions, be not troubled: for these things must first come to pass: but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famine and pestilence and earthquakes in divers places: and fearful sights and great signs shall there be from heaven: these things are the beginning of sorrows.

"And take heed to yourselves: for before all these things they shall lay their hands on you, and shall persecute you, and deliver you up to councils and to prisons: and in synagogues you shall be beaten; and you shall be brought before rulers and kings for my names sake, to testify before them. But take no thought before hand, nor premeditate, what you shall then speak: but whatsoever shall be given you in that hour, that speak you; for it is not you that speak but the Holy Ghost: for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist.

Mark XIII, 9, 11
 Luke XXI, 12-15
 (See Matt. XXIII, 34-36, page 189)
 (See Luke XI, 49-52)
 (Page 81)

"Then shall they deliver you up to be afflicted, and some of you they shall kill. And you shall be hated of all men for my name's sake.

Matt. XXIV, 9
 Mark XIII, 13
 Luke XXI, 16-17

"And then shall many be offended, and shall betray one another, and shall hate one another. And you shall be betrayed both by parents, and brethren, and kinsfolk, and friends. And the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

Matt. XXIV, 10
 Mark XIII, 12
 Luke XXI, 16

"And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But in patience possess you your souls. There shall not a hair of your head perish, but he that endures to the end the same shall be saved.

Matt. XXIV, 11-13
 Mark XIII, 13
 Luke XXI, 18-19

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Matt. XXIV, 14
 Mark XIII, 10

"But when you see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place where it ought not, (let him that reads understand), and Jerusalem compassed with armies, then

Matt. XXIV, 15-22
 Mark XIII, 14-20
 Luke XXI, 20-24

know that her desolation is at hand: then let them that are in Judaea flee into the mountains: and let him that is on the housetop not go down, nor enter in to take anything out of his house: and let him that is in the field not return back to take his cloak. And let them that are in the midst of her depart out: and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled. Woe unto them that are with child, and to them that give suck in those days. And pray you that your flight be not in the winter, neither on the Sabbath; for in those days there shall be great affliction and distress in the land and wrath upon this people, such as was not since the beginning of the world to this time, no, nor ever shall be. And they shall fall by the edge of sword, and shall be led away captive unto all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Matt. XXIV, 23

"For wheresoever the carcass is, there will the eagles be gathered together.

"And except those days should be shortened, no flesh would be saved: but for the elect's sake those days shall be shortened."

Matt. XXIV,

32-34

Mark XIII, 28-30

Luke XXI, 29-32

And he spoke to them a parable. "Behold, the fig tree and all the trees; when the branch is yet tender, and puts forth leaves, you know that summer is near; so, likewise, you, when you shall see all these things come to pass, know that it is near, even at the doors. Verily, I say to you, this generation shall not pass, till all these things be fulfilled.

Matt. XXIV,

23-27

Mark XIII, 21-23

(See Luke XVII,

20-25, page

162)

"Then if any man shall say to you, 'Lo here is Christ,' or 'Lo, he is there,' believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders to seduce; so as to lead

astray, if possible, even the elect. But take you heed; behold, I have told you all things before hand. If, therefore, they shall say to you, 'Behold, he is in the desert,' go not forth. 'Behold, he is in the inner chambers,' believe it not. For as the lightning comes from the east, and shines even unto the west, so shall also the coming of the Son of Man be.

"And after the tribulation of those days there shall be signs in the sun, and in the moon, and in the stars; the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.

Matt. XXIV, 29
Mark XIII, 24-25
Luke XXI, 25-26

"And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with great power and glory; and when these things begin to come to pass, then look up and lift up your heads, for your redemption draws near. And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from the uttermost parts of the earth, from one end of heaven to the other.

Matt. XXIV,
30-31
Mark XIII, 26-27
Luke XXI, 27-28
(See page 90)

"Heaven and earth shall pass away, but my words shall not pass away: but of that day and hours knows no man, no, not the angels of heaven, nor the Son, but my Father only.

Matt. XXIV,
35-36
Mark XIII, 31-32
Luke XXI, 33

"Take you heed, watch and pray; for you know not when the time is. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day

Mark XIII, 33
Luke XXI, 34-36

come upon you unaware. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch you therefore and pray always that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

Mark XIII, 34-37

"For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch you therefore: for you know not when the master of the house comes; at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

Matt. XXIV,
37-42

(See Luke XVII,
26-36,
page 163)

"But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark: and knew not until the flood came and took them all away: so shall also the coming of the Son of Man be. Then shall two be in the field, and one shall be taken and the other left. Two women shall be grinding at the mill, and one shall be taken and the other left. Watch therefore: for you know not what hour your Lord doth come.

Matt. XXIV,
43-44

"But know this, that if the goodman of house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be you also ready: for in such an hour as you think not the Son of Man comes.

Matt. XXIV,
45-51

(See Luke XII,
37-46, page
84)

"Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he comes shall find so doing. Verily, I say to you, that he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, 'My Lord delays his coming,' and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looks not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

"Then shall the kingdom of heaven be likened Matt. XXV, 1-6
unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, 'Behold, the bridegroom comes; go you out to meet him.'

"Then all those virgins arose, and trimmed their lamps. And the foolish said to the wise, 'Give us of your oil, for our lamps are gone out.' But the wise answered, saying, 'Not so, lest there be not enough for us and you: but go you rather to them that sell, and buy for yourselves.' And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily, I say to you, I know you not.' Watch therefore, for you know neither the day nor the hour wherein the Son of Man will come. Matt. XXV, 7-13

Time—
April 4,
A. D. 33
Place—
Mount of
Olives

"For the kingdom of heaven is as a man traveling Matt. XXV,
into a far country, who called his own servants, and 14-15
delivered to them his goods; and to one he gave five (See Luke XIX,
talents, to another two, and to another one; to every 11-27
Page 171)

man according to his several ability; and straightway took his journey.

Matt. XXV,
16-18

"Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

Matt. XXV,
19-23

"After a long time the lord of those servants came, and reckoned with them. And so he that had received five talents came and brought other five talents, saying, 'Lord, you delivered to me five talents; behold, I have gained besides them five talents more.' And his lord said to him, 'Well done, thou good and faithful servant; you have been faithful over a few things, I will make you ruler over many things; enter into the joy of your lord.' He also that had received two talents came and said, 'Lord, you delivered to me two talents; behold, I have gained two other talents besides them.' And his lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things; enter you into the joy of your lord.'

Matt. XXV,
24-25

"Then he who had received the one talent came and said, 'Lord, I knew you, that you are a hard man, reaping where you have not sown, and gathering where you have not strewed; and I was afraid, and went and hid your talent in the earth; lo, there you have what is yours.'

Matt. XXV,
26-30

"His lord answered and said to him, 'You wicked and slothful servant; you know that I reap where I sowed not, and gather where I have not strewed; you ought therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and

give it to him who has ten talents. For to every one that has shall be given, and he shall have abundance; but from him that has not shall be taken away even that which he has. And cast out the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divides his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.

Matt. XXV.
31-33

"Then shall the King say to them on his right hand, 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me meat; I was thirsty, and you gave me drink; I was a stranger and you took me in; naked, and you clothed me; I was sick, and you visited me, I was in prison, and you came unto me.' Then shall the righteous answer him, saying, 'Lord, when saw we you hungry, and fed you? Or thirsty, and gave you drink. When saw we you a stranger, and took you in? Or naked, and clothed you? Or when saw we you sick or in prison, and came to you?' And the King shall answer and say to them, 'Verily, I say to you, inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.'

Matt. XXV.
34-40

"Then shall he say also to them on the left hand, 'Depart from me, you cursed, into everlasting fire prepared for the devil and his angels; for I was hungry, and you gave me no meat; I was thirsty, and you gave me no drink; I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and

Matt. XXV
41-46

you visited me not!' Then shall they also answer him, saying, 'Lord, when saw we you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto you?' Then shall he answer them, saying, 'Verily, I say to you, inasmuch as you did it not to one of the least of these, you did it not to me.' And these shall go away into everlasting punishment; but the righteous unto life eternal."

Matt. XXVI, 1-5

Mark XIV, 1-2

Luke XXII, 1-2

Time—

April 4,

A. D. 33

When Jesus had finished all these sayings, he said to his disciples, "You know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified."

And at this time assembled together the chief priests and the scribes, and the elders of the people, in the palace of the high priest Caiaphas, and consulted together as to how they might take Jesus by subtilty and craft and kill him. But they said, "Not on the feast day, lest there be an uproar among the people," for they feared the people.

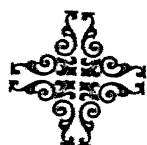
Matt. XXVI,

14-16

Mark XIV, 10-11

Luke XXII, 3-6

Then entered Satan into Judas, surnamed Iscariot, who was one of the Twelve: and he went to the Chief Priests and said to them, "What will you give me, and I will deliver him to you?" And when they heard it they were glad, and covenanted to give thirty pieces of silver. And he promised, and communed with the Chief Priests and Captains how he might betray him to them. And from that time he sought opportunity to betray him to them in the absence of the multitude.



CHAPTER XII

THE LAST SUPPER

(Time—April 6, A. D. 33)

(Place—Jerusalem and Mount of Olives)

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CHAPTER XII

The Last Supper

(Time—April 6, A. D. 33)

(Place—Jerusalem and Mount of Olives)

Now before the feast of the passover, when Jesus knew that his hour was come when he should depart out of this world unto the Father, having loved his own who were in the world, he loved them to the end. John XIII, 1

And when the first day of the feast of unleavened bread, when the passover must be killed, came, he sent Peter and John, saying, "Go and prepare us the passover, that we may eat." And they said to him, "Where wish you that we prepare for you to eat the passover?" and he said, "Go into the city: and when you have entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house where he enters; and wheresoever he shall go in say you to the good man of that home, 'The Master says, 'My time is at hand: I will keep the passover at your house with my disciples;' where is the guest chamber where I shall eat the passover with my disciples?' And he will show you a large upper room furnished and prepared. There make ready for us." Matt. XXVI, 17-18
Mark XIV, 12-15
Luke XXII, 7-12

And his disciples did as Jesus had appointed them: and they went forth and came into the city; and there they found as he had said to them; and they made ready the passover. Matt. XXVI, 19
Mark XIV, 16
Luke XXII, 13

Matt. XXVI, 20
Mark XIV, 17
Luke XXII, 14-18

Now when evening was come he came with the twelve Apostles and they sat down. And he said to them, "With desire I have desired to eat this passover with you before I suffer: for I say to you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." And he took the cup, and gave thanks, and said, "Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine, until the Kingdom of God shall come."

Luke XXII, 24-30
(See Matt. XIX,
28, page 167)

And there was a strife among them, as to which of them should be accounted the greatest. And he said to them, "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But you shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that serves. For which is greater, he that sits at meat, or he that serves? Is not he that sits at meat? But I am among you as he that serves. You are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father has appointed unto me; that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

John XIII, 2-5

And supper being ended, and the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; and Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, arose from supper, and laid aside his garments, and took a towel and girded himself. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded.

John XIII, 6-11

Then came he to Simon Peter; and Peter said to him, "Lord, do you wash my feet?" Jesus answered

and said to him, "What I do you know not now: but you shall know hereafter." And Peter said to him, "You shall never wash my feet." But Jesus answered him, "If I wash you not, you have no part with me." Then Peter said to him, "Lord, not my feet only, but also my hands and my head." And Jesus said to him, "He that is washed needs not save to wash his feet, but is clean every whit; and you are clean, but not all of you." For he knew who should betray him: therefore said he, "You are not all clean."

So after he had washed their feet, and had taken John XIII, 12-17
his garments, and was set down again, he said to them, "Know you what I have done to you? You call me Master, and Lord; and you say well, for so I am. If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Verily, verily, I say to you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If you know these things, happy are you if you do them."

"I speak not of you all: I know whom I have John XIII, 18-20
chosen: but that the scripture may be fulfilled, 'He that eateth bread with me hath lifted up his heel against me.' Now I tell you before it come, that, when it is come to pass, you may believe that I am he. Verily, verily, I say to you, He that receives whomsoever I send, receives me: and he that receives me receives him that sent me."

When Jesus had thus said, he was troubled in spirit and said, "Verily, verily, I say to you, one of you who eats with me shall betray me. Truly the Son of Man goes as it was determined, but woe unto that man by whom he is betrayed: it had been good for that man if he had never been born."

Matt. XXVI,
21, 24
Mark XIV, 18, 21
Luke XXII, 21-22
John XIII, 21

"A new commandment I give to you, That you love one another; as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one to another." John XIII, 34-35

And he took bread, and blessed it, and broke it, and gave it to them, and said, "Take, eat: this is my body which is given for you: this do in remembrance of me." And he took the cup, and gave thanks, and gave it to them saying, "Drink you all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say to you, I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom." Matt. XXVI, 26-29
Mark XIV, 22-25
Luke XXII, 19-20

And when they had sung an hymn, they went out to the Mount of Olives. Matt. XXVI, 30
Mark XIV, 26

And Jesus said to them, "All of you shall be offended because of me this night; for it is written, 'I will smite the Shepherd, and the sheep of the flock shall be scattered abroad;' but after I am risen again I will go before you into Galilee." Matt. XXVI, 31-32
Mark XIV, 27-28

Then Simon Peter said to him, "Though all men shall be offended because of you, yet will I never be offended." Matt. XXVI, 33
Mark XIV, 29

And the Lord said, "Simon, Simon, behold Satan has desired to have you, that he might sift you as wheat; but I have prayed for you, that your faith fail not; and when you are converted, strengthen your brethren." Luke XXII, 31-32

And Peter said, "Lord, where are you going? I am ready to go with you, both into prison, and to death." Luke XXII, 33
John XIII, 36

Jesus answered him, "Where I go you cannot follow me now; but you shall follow me afterwards." And Peter said to him, "Lord, why can not I follow you now? I will lay down my life for your sake." John XIII, 36-37

Matt. XXVI,

34-35

Mark XIV, 30-31

Luke XXII, 34

John XIII, 38

And Jesus answered him, "Will you lay down your life for my sake? Verily, verily, I say to you, that this night before the cock crow, you shall deny me thrice." And Peter said, "Though I should die with you, yet will I not deny you." Likewise also said all the disciples.*

Luke XXII, 35-38

And Jesus said to them, "When I sent you without purse, and scrip, and shoes, lacked you anything?" And they said, "We lacked nothing." Then said he to them, "But now, he that has a purse, let him take it, and likewise his scrip: and he that has no sword, let him sell his garment, and buy one. For I say to you, that this which is written, 'And he was reckoned among the transgressors,' must yet be accomplished in me; for the things concerning me have an end." And they said, "Lord, here are two swords." And he said to them, "It is enough."

John XIV, 1-4

And Jesus said, "Let not your hearts be troubled; you believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also. And where I go you know, and the way you know."

John XIV, 5-7

Then Thomas said to him, "Lord, we know not where you go, and how can we know the way?" Jesus said to him, "I am the way, the truth, and the life; no man comes to the Father, but by me. If you had known me, you should have known my Father also; and from henceforth you know him, and have seen him."

John XIV, 8-11

Then Philip said to him, "Lord, show us the Father, and it sufficeth us." Jesus said to him, "Have

* (Mark XIV, 30—"before the cock crow twice, thou shalt deny me thrice.")

I been so long time with you, and yet have you not known me, Philip? He who has seen me has seen the Father; and how say you then, 'Show us the Father?'"

"Believe you not that I am in the Father, and the Father in me? The words that I speak to you I speak not of myself; but the Father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works sake.

"Verily, verily, I say to you, he that believes in me, John XIV, 12-14 the works that I do shall he do also; and greater works than these shall he do; because I go to my Father. And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If you shall ask anything in my name, I will do it.

"If you love me, keep my commandments. And John XIV, 15-18 I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it sees him not, nor knows him; but you know him: for he dwells with you, and shall be in you. I will not leave you comfortless; I will come to you.

"Yet a little while, and the world sees me no more; John XIV, 19-21 but you see me; because I live, you shall live also. At that day you shall know that I am in my Father, and you in me, and I in you. He that has my commandments, and keeps them, he it is that loves me; and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him."

Judas, not Iscariot, said to him, "Lord, how is it John XIV, 22-24 that you will manifest yourself to us, and not to the world?" Jesus answered, "If a man love me, he will keep my words; and my Father will love him, and we will come to him and make our abode with him. He

that loves me not keeps not my sayings; and the word which you hear is not mine, but the Father's which sent me.

John XIV, 25-26 "These things have I spoken to you being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you.

John XIV, 27 "Peace I leave with you, my peace I give unto you; not as the world gives, give I to you. Let not your heart be troubled, neither let it be afraid.

John XIV, 28 "You have heard how I said to you, 'I go away, and come again to you.' If you loved me, you would rejoice, because I said, 'I go unto the Father;' for my Father is greater than I.

John XIV, 29-31 "And now I have told you before it come to pass, that, when it is come to pass, you might believe. Hereafter I will not talk much with you; for the prince of this world comes, and has nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

John XV, 1-2 "I am the true vine, and my Father is the husbandman. Every branch in me that bears not fruit he takes away; and every branch that bears fruit, he purges it, that it may bring forth more fruit.

John XV, 3-6 "Now you are clean through the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, no more can you, unless you abide in me. I am the vine, you are the branches; he that abides in me, and I in him, the same brings forth much fruit; for without me you can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men

gather them, and cast them into the fire, and they are burned.

"If you abide in me, and my words abide in you, John XV, 7-11
you shall ask what you will, and it shall be done unto you. Herein is my Father glorified, that you bear much fruit; so shall you be my disciples. As the Father has loved me, so have I loved you; continue you in my love. If you keep my commandments, you shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken to you, that my joy might remain in you, and that your joy might be full.

"This is my commandment, That you love one John XV, 12-16
another, as I have loved you. Greater love has no man than this, that a man lay down his life for his friends.

"You are my friends, if you do whatsoever I command you. Henceforth I call you not servants; for the servant knows not what his lord does; but I have called you friends; for all things that I have heard of my Father I have made known to you. You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever you shall ask of the Father in my name, he will give it you.

"These things I command you, that you love one John XV, 17-20
another. If the world hate you, you know that it hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the word that I said to you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

John XV, 21-25

"But all these things will they do to you for my name's sake, because they know not him that sent me. If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin. He that hates me hates my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this comes to pass, that the word might be fulfilled that is written in their law, 'They hated me without a cause.'

John XV, 26-27

"But when the Comforter is come, whom I will send to you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me; and you also shall bear witness, because you have been with me from the beginning.

John XVI, 1-3

"These things have I spoken to you, that you should not be offended. They shall put you out of the synagogues; yea, the time will come that whoever kills you will think that he does God service. And these things will they do to you, because they have not known the Father, nor me.

John XVI, 4-6

"And these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not to you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asks me, 'Whither goest thou?' But because I have said these things to you, sorrow hath filled your hearts.

John XVI, 7-11

"Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come to you; but if I depart, I will send him to you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness,

because I go to my Father, and you see me no more: of judgment, because the prince of this world is judged.

"I have yet many things to say to you, but you cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father has are mine; therefore said I, 'that he shall take of mine, and shall shew it to you.' A little while, and you shall not see me; and again, a little while, and you shall see me, because I go to the Father." John XVI, 12-16

Then said some of his disciples, among themselves, "What is this that he is saying to us, 'A little while, and you shall not see me; and again, a little while, and you shall see me,' and 'because I go to the Father?'" And said they, "What is this that he says, 'A little while?' We cannot understand what he says." John XVI, 17-18

Now Jesus know that they wished to ask him, and said to them, "Do you inquire among yourselves of what I said, 'A little while, and you shall not see me: and again, a little while, and you shall see me?' Verily, verily, I say to you, that you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be changed to joy. A woman when she is in travail has sorrow because her hour is come; but as soon as she is delivered of the child, she remembers no more the anguish, for joy that a man is born into the world. And you now therefore have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no man takes away from you." John XVI, 19-22

"And in that day you shall ask me nothing. Verily, verily, I say to you, whatsoever you shall ask the Father John XVI, 23-24

in my name, he will give it to you. Hitherto have you asked nothing in my name; ask, and you shall receive, that your joy may be full.

John XVI, 25-28

"These things have I spoken to you in proverbs; but the time comes, when I shall no more speak to you in proverbs, but I shall show you plainly of the Father. At that day you shall ask in my name; and I say not to you, that I will pray the Father for you; for the Father himself loves you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."

John XVI, 29-32

His disciples said to him, "Lo, now you speak plainly, and speak no proverb. Now are we sure that you know all things, and need not that any man should ask you; by this we believe that you came forth from God." Jesus answered them, "Do you now believe? Behold, the hour comes, yea, is now come, that you shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

John XVI, 33

"These things I have spoken to you, that in me you might have peace. In the world you shall have tribulation; but be of good cheer; I have overcome the world."

John XVII, 1-4

These words spoke Jesus, and then lifted up his eyes to heaven, and said, "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine John XVII, 5-8
own self with the glory which I had with thee before the
world was. I have manifested thy name to the men
whom thou gavest me out of the world; thine they were,
and thou gavest them to me; and they have kept thy
word. Now they have known that all things whatso-
ever thou hast given me are of thee. For I have given
unto them the words which thou gavest me: and they
have received them, and have known surely that I came
out from thee, and they have believed that thou didst
send me.

"I pray for them; I pray not for the world, but John XVII, 9-12
for those whom thou hast given me: for they are thine.
And all mine are thine, and thine are mine: and I am
glorified in them. And now I am no more in the world,
but these are in the world, and I come to thee. Holy
Father, keep through thine own name those whom thou
hast given me, that they may be one, as we are. While
I was with them in the world, I kept them in thy name:
those that thou gavest me I have kept, and none of them
is lost, but the son of perdition; that the scriptures might
be fulfilled.

"And now I come to thee; and these things I speak John XVII, 13-19
in the world, that they may have my joy fulfilled in
themselves. I have given them thy word; and the
world has hated them, because they are not of the world,
even as I am not of the world. I pray not that thou
shouldst take them out of the world, but that thou
shouldst keep them from the evil. They are not of the
world, even as I am not of the world. Sanctify them
through thy truth; thy word is truth. As thou hast
sent me into the world, even so have I also sent them
into the world. And for their sakes I sanctify myself,
that they also might be sanctified through the truth.

John XVII, 20-23

"And I do not pray for these alone, but for those also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

John XVII, 24-26

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

Matt. XXVI, 36

Mark XIV, 32

Luke XXII, 39

John XVIII, 1

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron to a place called Gethsemane, where was a garden, into which he entered with his disciples.

John XVIII, 2

And Judas also, who betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

CHAPTER XIII

THE BETRAYAL, THE TRIAL AND THE CRUCIFIXION

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CHAPTER XIII

The Betrayal, The Trial and the Crucifixion (Time—Midnight April 6, to evening of Friday April 7, A. D. 33)

And when he was thus at the place Gethsemane he said to his disciples, "Sit you here while I go yonder and pray; and you pray that you enter not into temptation." Matt. XXVI, 36
Mark XIV, 32
Luke XXII, 40

And he took with him Peter and James and John, and began to be very sorrowful and very heavy: and he said to them, "My soul is exceedingly sorrowful, even unto death: tarry you here and watch with me." Matt. XXVI,
37-38
Mark XIV, 33-34

And he withdrew from them a little further, about a stone's cast, and kneeled down, and prayed that if it were possible, the hour might pass from him, saying, "O my Father, if it be possible, let this cup pass from me; Father, all things are possible unto thee: if thou be willing remove this cup from me; nevertheless, not as I will, but as thou wilt; not my will but thine be done." Matt. XXVI, 39
Mark XIV, 35-36
Luke XXII, 41-42

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. Luke XXII, 43-44

And when he rose up from prayer he came to his disciples, and found them sleeping for sorrow, and he said to Peter, "Simon, sleepest thou? Could you not watch with me one hour? Watch and pray that you enter not into temptation; the spirit indeed is willing, but the flesh is weak." Matt. XXVI,
40-41
Mark XIV, 37-38
Luke XXII, 45-46

Matt. XXVI,

42-45

Mark XIV, 39-41

And he went away again, and prayed, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." And he returned and found them asleep again, for their eyes were heavy, neither wist they what to answer him. And he left them and went away again, and prayed the third time, saying the same words. Then came he to his disciples, and said, "Sleep on now, and take your rest: it is enough, the hour is at hand, and behold the Son of Man is betrayed into the hands of sinners."

Matt. XXVI, 47

Mark XIV, 43

John XVIII, 3

Judas then, having received a band of men and officers from the chief priests and Pharisees and elders came thither with lanterns and torches and weapons.

Matt. XXVI, 46

Mark XIV, 42

John XVIII, 4

And Jesus, knowing all things that should come upon him, said to his disciples, "Rise up, let us go: lo, he that betrays me is at hand." And he went forth.

Matt. XXVI, 47

Luke XXII, 47

Mark XIV, 43

And while he yet spoke Judas came with a great crowd with swords and staves;

John XVIII, 4-6

And Jesus said to them, "Whom seek you?" They answered him, "Jesus of Nazareth." And Jesus said to them. "I am he" and Judas also who betrayed him stood with them; and as soon as Jesus said to them "I am he," they went backward, and fell to the ground.

John XVIII, 7-9

Then asked he them again, "Whom seek you?" And they said, "Jesus of Nazareth?" And he answered, "I have told you that I am he; if therefore you seek me, let these go their way." (That the saying might be fulfilled, which he spoke, 'Of them whom thou gavest me, have I lost none.')

Matt. XXVI,

48-50

Mark XIV, 44-45

Luke XXII, 47-48

And Judas had given them a sign, saying, "Whomsoever I shall kiss, that same is he; take him, hold him fast, and lead him away safely." And he went straightway to Jesus, and said, "Hail, Master," and kissed him.

But Jesus said to him, "Judas, betrayest thou the Son of Man with a kiss? Wherefore art thou come?"

And then they laid their hands on him and took him. And when his disciples who were about him saw what would follow, they said to him, "Lord, shall we smite with the sword?" And Simon Peter having a sword drew it, and smote a servant of the high priest and cut off his right ear. The servant's name was Malchus. Then said Jesus to Peter, "Put up your sword into the sheath; the cup which my Father has given me, shall I not drink it? All they that take the sword shall perish with the sword. Think you that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, as they must be?" And he said, "Suffer you thus far," and he touched the servant's ear and healed him.

Matt. XXVI,
50-54
Mark XIV, 46-47
Luke XXII, 49-51
John XVIII,
10-11

Then Jesus said to the chief priests, and the captains of the temple, and the elders, who were come to him, "Have you come out as against a thief with swords and staves to take me? When I was daily with you teaching in the temple you took me not; and you laid no hand on me, and stretched forth no hand against me: But this is your hour, and the power of darkness: and the Scriptures must be fulfilled."

Matt. XXVI,
55-56
Mark XIV, 48-49
Luke XXII, 52-53

Then all the disciples forsook him and fled: and there had followed him a certain young man, having a linen cloth cast about his naked body; and the men laid hold on him: and he left the linen cloth and fled from them naked.

Matt. XXVI, 56
Mark XIV, 50-52

Then the band and the captain and officers of the Jews took Jesus and bound him. And they led him away to Annas first: for he was father-in-law to Caiaphas, who was the high priest that year. And

John XVIII,
12-14

Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.

Matt. XXVI,
57-58

Mark XIV, 53-54

Luke XXII, 54-55

John XVIII,

15-16, 24

Time—

Friday morn-

ing, April 7,

A. D. 33

And Annas sent Jesus bound to Caiaphas, the high priest, where the scribes and elders were assembled. And Simon Peter and another disciple followed Jesus afar off to the high priests's palace; that other disciple was known to the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without.

Matt. XXVI, 58,
69-70

Mark XIV, 54,

66-68

Luke XXII, 56-57

John XVIII,

16-17

Then that other disciple who was known to the high priest went out and spoke to the maid that kept the door, and brought in Peter; and he sat with the servants to see the end, and warmed himself at the fire. Then said the damsel that kept the door, "This man also was with him;" and she said to Peter, "You also were with Jesus of Nazareth: are not you also one of this man's disciples?" And he denied, saying, "I am not; I know him not, neither understand I what you are saying." And he went out into the porch.

Matt. XXVI,
71-72

Mark XIV, 69-70

Luke XXII, 58

John XVIII, 18,

25

And when he was gone out into the porch another maid saw him; and the servants and officers stood there, who had made the fire of coals, for it was cold: and they warmed themselves: and Peter stood with them again, and warmed himself: and the other maid who saw him said to them that were there, "This is one of them: this fellow was also with Jesus of Nazareth." And she said to Peter, "Are not you also one of his disciples?" and again he denied it with an oath, and said, "I am not: I do not know the man."

Matt. XXVI,
73-74

Mark XIV, 70-71

Luke XXII, 59-60

John XVIII,

26-27

And after a while, in about the space of an hour, another confidently affirmed, saying, "Of a truth this fellow also was with him: for he is a Galilean." And they that stood by said to Peter, "Surely, you also are one of them: for you are a Galilean, and your speech

betrays you." And one of the servants of the high priest, being his kinsman whose ear Peter cut off, said, "Did not I see you in the garden with him?" And Peter denied again; and he began to curse and to swear, saying, "I know not the man of whom you speak."

And immediately while he yet spoke, the cock crew. And the Lord turned and looked upon Peter. And Peter remembered the words which Jesus had said to him, "Before the cock crow thou shalt deny me thrice," and he went out and wept bitterly.

Matt. XXVI,
74-75
Mark XIV, 72
Luke XXII,
60-62
John XVIII, 27

Now the high priest asked Jesus of his disciples, and of his doctrine; and Jesus answered him, "I spoke openly to the world. I always taught in the synagogue, and in the temple, where the Jews always resort: and in secret have I said nothing. Why do you ask me? Ask those who heard me, what I have said to them; behold, they know what I said."

John XVIII,
19-21

And when Jesus had thus spoken, one of the officers who stood by struck him with the palm of his hand, saying, "Do you answer the high priest so?" And Jesus answered him, "If I have spoken evil, bear witness of the evil; but if I have spoken well, why do you smite me?"

John XVIII,
22-23

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their counsel, saying, "Are you the Christ, tell us?" And he said to them, "If I tell you, you will not believe: and if I also ask you, you will not answer me, nor let me go."

Luke XXII, 66-68

Then the chief priests and the elders, and all the council sought for witnesses against Jesus to put him to death, and found none; for although many false witnesses came and gave testimony against him, yet their testimony agreed not together.

Matt. XXVI,
59-60
Mark XIV,
55-56, 59

Matt. XXVI,
60-61
Mark XIV, 57-58 At last came two false witnesses, and gave false testimony against him, saying, "We heard him say, 'I am able to destroy the temple of God, and to build it in three days.'" (See note)

Matt. XXVI, 62
Mark XIV, 60 And the high priest arose, and said to him, "Answer you nothing? What is this which these testify against you?"

Matt. XXVI, 63
Mark XIV, 61
Luke XXII, 70 But Jesus held his peace and answered nothing. And the high priest said to him, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God." (Note)

Matt. XXVI, 64
Mark XIV, 62
Luke XXII, 69-70 And Jesus said, "I am: Thou hast said; hereafter shall the Son of Man sit on the right hand of the Power of God: and you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

Matt. XXVI,
65-66
Mark XIV, 63-64
Luke XXII, 71 Then the high priest rent his clothes, and said, "He has spoken blasphemy: what further need have we of witnesses? You have all heard his blasphemy from his own mouth. What think you?" And they answered and all condemned him, and said, "He is guilty of death."

Matt. XXVI,
67-68
Mark XIV, 65
Luke XXII, 63-65 And the men that held Jesus mocked him, and spit in his face, and buffeted him; and they blindfolded him, and struck him in the face, and said to him, "Prophecy, who is he that smote you?" And they struck him with the palms of their hands; and many other things blasphemously spoke they against him.

(Note—Mark XIV, 58 reads as follows:—"We heard him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'")

(Note—Luke XXII, 70 reads as follows:—"Then said they all, 'Art thou then the Son of God?' And he said unto them, 'Ye say that I am.'")

And early in the morning all the chief priests and elders of the people and the scribes took counsel against Jesus to put him to death. And the whole multitude of them arose, and when they had bound him, they led him away from Caiaphas unto the hall of judgment and delivered him to Pontius Pilate, the governor. And they themselves went not into the judgment hall, lest they should be defiled: but remained without that they might eat the passover.

Matt. XXVII,
1-2
Mark XV, 1
Luke XXIII, 1
John XVIII, 28
Time—
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Then Judas, who had betrayed him, when he saw that he was condemned, repented, and brought the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed innocent blood." And they said, "What is that to us? See you to that." And Judas cast down the pieces of silver in the temple and departed, and went and hanged himself.

Matt. XXVII, 3-5

And the chief priests took the silver pieces, and said, "It is not lawful to put them into the treasury, because they are the price of blood." And they took counsel, and bought with them the potters field, to bury strangers in. Wherefore that field was called 'The field of blood' unto this day. Then was fulfilled that which was spoken by Jeremy, the prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the potter's field, as the Lord appointed me."

Matt. XXVII,
6-10

Pilate then went out to them, and said, "What accusation bring you against this man?" And they answered, "If he were not a malefactor, we would not have delivered him up to you." And they accused him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king."

Luke XXIII, 2
John XVIII,
29-30

John XVIII,
31-32

Then said Pilate to them, "Take him, and judge him according to your law." The Jews therefore said to Pilate, "It is not lawful for us to put any man to death." (That the saying of Jesus might be fulfilled, which he spoke signifying what death he should die.)

Matt. XXVII, 11
Mark XV, 2
Luke XXIII, 3
John XVIII,
33-35

Then Pilate entered into the judgment hall again, and called Jesus who came and stood before him; and Pilate said to him, "Are you the King of the Jews?" Jesus answered him, "Thou sayest it; do you say this thing of yourself, or did others tell it to you of me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you to me: what have you done?"

John XVIII, 36

Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

John XVIII, 37

Pilate therefore said to him, "Are you a king then?" Jesus answered, "You say that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Everyone that is of the truth hears my voice."

Luke XXIII, 4
John XVIII, 38

Pilate said to him, "What is truth?" And when he had said this, he went out again to the Jews, and said to the chief priests and to the people, "I find no fault in this man."

Matt. XXVII,
12-14
Mark XV, 3-5

And the chief priests accused him of many things: but he answered nothing. Then Pilate said to him, "Answer you nothing? Do you not hear how many things they witness against you?" But Jesus answered nothing; so that Pilate marvelled greatly.

Luke XXIII, 5

And the chief priests were the more fierce, saying, "He stirs up the people, teaching throughout all Jewry, beginning from Galilee to this place."

When Pilate heard of Galilee, he asked whether Jesus was a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who was also at Jerusalem at that time.

Luke XXIII, 6-12
Time—
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And when Herod saw Jesus, he was exceedingly glad: for he had desired to see him for a long season, because he had heard many things of him: and he hoped to have seen some miracle done by him.

Then he questioned him with many words: but Jesus answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Now it was a custom that at the feast of the passover the governor should release unto the people a prisoner, whomsoever they desired. And the multitude crying aloud began to desire him to do as he had always done, for of necessity he must release one unto them at the feast.

Matt. XXVII, 15
Mark XV, 6, 8
Luke XXIII, 17

And Pilate, when he had called together the chief priests and the rulers and the people, said to them, "You have brought this man to me as one who perverts the people; and I, having examined him before you have found no fault in him touching those things of which you accuse him; no, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. You have a custom that I should release to you one at the passover; will you therefore that I release to you the King of the Jews?"

Mark XV, 9
Luke XXIII,
13-16
John XVIII, 39

Matt. XXVII, 16
Mark XV, 7
Luke XXIII, 19
John XVIII, 40

And there was in the prison a notable prisoner named Barabbas, who was a robber, and who for a certain sedition made in the city, and for murder committed in the insurrection, had been cast into prison, and who lay bound with them who had made insurrection with him.

Luke XXIII, 18
John XVIII, 40

And they cried out all at once, saying "Away with this man, and release unto us Barabbas."

Matt. XXVII,
18-19
Mark XV, 10

But Pilate knew that the chief priests had delivered Jesus up for envy; and also when he was set down on the judgment seat his wife sent to him, saying, "Have nothing to do with that just man; for I have suffered many things this day in a dream because of him."

Matt. XXVII,
17, 20-22
Mark XV, 11-13
Luke XXIII,
20-21

And Pilate therefore, willing to release Jesus, spoke again to them, saying, "Whom will you that I release to you, Barabbas, or Jesus, who is called Christ?" But the chief priests and elders moved the people that they should ask Barabbas and destroy Jesus; and they said, "Barabbas." Then Pilate answered and said to them, "What will you then that I should do with Jesus who is called Christ, whom you call the King of the Jews?" And they cried out again, "Crucify him, crucify him."

Matt. XXVII, 23
Mark XV, 14
Luke XXIII,
22-23

Then Pilate said to them, the third time, "Why, what evil has he done? I have found no cause of death in him: I will therefore chastise him, and let him go." But they were instant with loud voices, requiring that he be crucified, and cried out the more, saying, "Let him be crucified, crucify him."

Matt. XXVII,
24-25
Luke XXIII, 23

And the voices of them and of the chief priests prevailed. And when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person:

see you to it." Then answered all the people, and said, "His blood be on us, and on our children."

And so Pilate, willing to satisfy the people, gave sentence that it should be as they required: and he released Barabbas to them, and took Jesus and scourged him and delivered him to the soldiers to be crucified.

Matt. XXVII, 26
Mark XV, 15
Luke XXIII,
24-25
John XIX, 1

Then the soldiers of the governor took Jesus into the common hall, called Petrorium, and called together the whole band of the soldiers. And they stripped him, and put on him a purple robe:* and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, "Hail, King of the Jews." And they spit upon him, and took the reed and smote him on the head, and they smote him with their hands.

Matt. XXVII,
27-30
Mark XV, 16-19
John XIX, 2-3

And Pilate went forth again to the Jews, and said to them, "Behold, I bring him forth to you, that you may know that I find no fault in him." Then came Jesus forth, wearing the crown of thorns, and the purple robe: and Pilate said to them, "Behold, the man!"

John XIX, 4-5

But when the chief priests and officers saw him, they cried out, saying, "Crucify him, crucify him;" And Pilate said to them, "Take you him and crucify him; for I find no fault in him." The Jews answered him; "We have a law, and by our law he ought to die, because he made himself the Son of God."

John XIX, 6-7

When Pilate heard that saying he was the more afraid; and he went again into the judgment hall, and said to Jesus, "Whence art thou?" But Jesus gave him no answer.

John XIX, 8-9

(*Matt. XXVII, 28—"And they stripped him, and put on him a scarlet robe.")

John XIX, 10-11 Then said Pilate to him, "Speak you not to me? Do you not know that I have power to crucify you, and have power to release you?" Jesus answered, "You could have no power at all against me, except it were given you from above; therefore he who delivered me to you has the greater sin."

John XIX, 12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, "If you let this man go, you are not Caesar's friend; whosoever makes himself a king speaks against Caesar."

John XIX, 13-14 When Pilate heard this saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. (And it was the preparation of the passover, and about the sixth hour.) And he said to the Jews, "Behold your king."

John XIX, 15 But they cried out, "Away with him, away with him, crucify him." Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar."

John XIX, 16 Then delivered he him therefore to them to be crucified.

Matt. XXVII, 31
Mark XV, 20
Luke XXIII, 26
John XIX, 16 And after they had mocked him, they took off the purple robe from him, and put his own clothes on him, and took him and led him away to crucify him.

Matt. XXVII, 32
Mark XV, 21
Luke XXIII, 26
John XIX, 17 And Jesus, bearing his cross, went forth: and as they came out they found a man of Cyrene, Simon by name, the father of Alexander and Rufus, who passed by, coming out of the country; and they laid hold upon him, and on him they laid the cross, and compelled him to bear the cross after Jesus.

Luke XXIII, 27-31 And there followed him a great company of people, and of women, who bewailed and lamented him. But

Jesus turning to them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children; for, behold, the days are coming, in which they shall say, 'Blessed are the barren, and the wombs that never bore, and the paps that never gave suck.' Then shall they say to the mountains, 'Fall on us,' and to the hills, 'Cover us,' for if they do these things in a green tree, what shall be done in the dry?"

Time—
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And there were also two others, malefactors, led with him to be put to death. Luke XXIII, 32

And when they had come to a place called Calvary, which in the Hebrew is 'Golgotha,' which is, being interpreted, "The place of a skull," they gave him vinegar to drink, mingled with gall:† and when he had tasted thereof, he would not drink.

Matt. XXVII,
33-34
Mark XV, 22-23†
Luke XXIII, 33
John XIX, 17

And there they crucified him; and they crucified two thieves with him, one on the right hand and the other on the left, and Jesus in the midst. And the Scripture was fulfilled which says, "And he was numbered with the transgressors."*

Matt. XXVII,
35, 38
Mark XV, 24,
27-28
Luke XXIII, 33
John XIX, 18

Then said Jesus, "Father, forgive them; for they know not what they do." Luke XXIII, 34

Then the soldiers, when they had crucified him, took his garments, and made four parts, to every soldier a part: and also his coat: now the coat was without seam, woven from the top throughout. And they said among themselves, let us not rend it, but cast lots for it, whose it shall be. (That the Scripture might be fulfilled, which says, "They parted my raiment among them, and for my vesture they did cast lots") These things therefore the soldiers did.

Matt. XXVII, 35
Mark XV, 24
Luke XXIII, 34
John XIX, 23-24
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†Mark XV, 23,—*"They gave him to drink wine mingled with myrrh."*

*See Isaiah 53, 12.

Matt. XXVII, 36
Mark XV, 25

And it was the third hour when they crucified him.
And sitting down they watched him there.

Matt. XXVII, 37
Mark XV, 26
Luke XXIII, 38
John XIX, 19-20

And Pilate wrote a title, and put it on the cross.
And the writing was, "*Jesus of Nazareth, the King of the Jews.*" And this title was read by many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Greek and in Latin.

John XIX, 21-22

Then said the chief priests of the Jews to Pilate, "Write not, '*The King of the Jews*' but write '*He said, I am the King of the Jews.*'" Pilate answered, "What I have written, I have written."

Matt. XXVII,
39-40
Mark XV, 29-30
Luke XXIII, 35

And the people stood beholding. And they that passed by railed on him and reviled him, wagging their heads, and saying, "You that can destroy the temple and build it in three days, save yourself. If you are the Son of God, come down from the cross."

Matt. XXVII,
41-43
Mark XV, 31-32
Luke XXIII, 35

And the rulers also, and the chief priests, with the scribes and the elders, mocked him, and derided him, and said, "He saved others, himself he cannot save. If he be Christ, the King of Israel, let him now come down from the cross that we may see, and we will believe him. He trusted in God: let God deliver him now, if he will have him: for he said, '*I am the Son of God.*'"

Luke XXIII,
36-37

And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, "If you are the King of the Jews, save yourself."

Matt. XXVII, 44
Mark XV, 32
Luke XXIII, 39

And the thieves also who were crucified with him, cast the same in his teeth, and reviled him: and one of them railed on him, saying, "If you are Christ, save yourself and us."

Luke XXIII,
40-42

But the other answering rebuked him, saying, "Do you not fear God, seeing you are in the same condemnation? And we indeed justly; for we receive the due

reward of our deeds; but this man has done nothing amiss." And he said to Jesus "Lord, remember me when you come into your kingdom."

And Jesus said to him, "Verily, I say unto thee, Luke XXIII, 43 today shalt thou be with me in paradise."

Now there stood by the cross of Jesus his mother, John XIX, 25-27 and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said to his mother, "Woman, behold thy son." Then said he to the disciple, "Behold, thy mother." And from that hour that disciple took her unto his own home.

And when the sixth hour was come there was darkness over all the land until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, My God, why hast thou forsaken me." And some of them that stood there when they heard it said, "Behold, this man is calling for Elias." Matt. XXVII, 45-47
Mark XV, 33-35
Luke XXIII, 44

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, John XIX, 28 "I thirst."

Now there was set there a vessel full of vinegar; and straightway one of them ran and took a sponge and filled it full of vinegar, and put it upon hyssop and put it to his mouth and gave him to drink.* But the rest said, "Let be, let us see whether Elias will come to take him down and save him." Matt. XXVII, 48-49*
Mark XV, 36
John XIX, 29

When Jesus therefore had received the vinegar, he said, "It is finished." John XIX, 30

* (Note—Matthew and Mark both state that they filled a sponge with vinegar "and put it on a rod"—John states "and put it upon hyssop.")

Matt. XXVII, 50
 Mark XV, 37
 Luke XXIII, 46
 John XIX, 30

And when he had cried again with a loud voice, "Father, into thy hands, I commend my Spirit," he bowed his head, and yielded up the Ghost.

Matt. XXVII,
 51-53
 Mark XV, 38
 Luke XXIII, 45
 Time—
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And, behold, the vail of the temple was rent in twain from the top to the bottom: and the sun was darkened; the earth did quake, the rocks were rent, and the graves were opened; and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared to many.

Matt. XXVII, 54
 Mark XV, 39
 Luke XXIII, 47

And when the centurion, and those that were with him watching Jesus, saw that he so cried out, and gave up the ghost, and saw the earth quake and the things that were done, they feared greatly, saying, "Certainly this was a righteous man," and "Truly this was the Son of God."

Luke XXIII, 48

And all the people who came together to that sight, beholding the things which were done, smote their breasts, and returned.

Matt. XXVII,
 55-56
 Mark XV, 40-41
 Luke XXIII, 49

And all his acquaintances, and the women who had followed him from Galilee and ministered to him, among whom were Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome, the mother of Zebedee's children, and many other women who had come up with him to Jerusalem, stood afar off looking on and beholding these things.

John XIX, 31-37

And the Jews, because it was the preparation, and in order that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and broke the legs of the first, and of the other which was crucified with him. But when they

came to Jesus, and saw that he was dead already, they broke not his legs: but one of the soldiers with a spear pierced his side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true: and he knows that he speaks truth, that you may believe. For these things were done that the Scripture should be fulfilled, "A bone of him shall not be broken," and again another Scripture says, "They shall look on him whom they pierced."

And when the evening was come, because it was the preparation, that is, the day before the sabbath, there came a rich man named Joseph, who was of Arimathea, a city of the Jews, and who also himself was Jesus' disciple, but secretly for fear of the Jews; who was an honorable counsellor, a good man, and just, who also waited for the kingdom of God; (the same had not consented to the deed of them); and he went in boldly to Pilate and begged that he might take away the body of Jesus.

Matt. XXVII,
57-58
Mark XV, 42-43
Luke XXIII,
50-52
John XIX, 38

And Pilate marvelled if Jesus were already dead; and calling to him the centurion he asked him whether Jesus had been any while dead. And when he knew it of the centurion he gave him leave, and commanded the body to be delivered to him.

Matt. XXVII, 58
Mark XV, 44-45
John XIX, 38

And Joseph came therefore, and brought fine linen, and took the body down; and there came also Nicodemus, (who at the first came to Jesus by night), and brought a mixture of myrrh, and aloes, about a hundred pound weight; and they took the body of Jesus and wrapped it in clean linen cloth, with the spices, as the manner of the Jews is to bury.

Matt. XXVII, 59
Mark XV, 46
Luke XXIII, 53
John XIX, 38-40

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, which Joseph had hewn out of the rock, and wherein never

Matt. XXVII, 60
Mark XV, 46
Luke XXIII,
53-54
John XIX, 41-42

Time—
Friday
evening,
April 7,
A. D. 33

man before was laid; there laid they Jesus therefore, because that day was the Jew's preparation day, and the sabbath drew on; for the sepulchre was nigh at hand. And they rolled a great stone to the door of the sepulchre, and departed.

Matt. XXVII, 61
Mark XV, 47
Luke XXIII,
55-56

And Mary, the mother of Jesus, and Mary Magdalene, sitting over against the sepulchre beheld where he was laid. And the women also who came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned and prepared spices and ointments; and rested the sabbath day according to the commandment.

Matt. XXVII,
62-64
Time—
Saturday, the
Sabbath day,
April 8
A. D. 33

On the next day, that followed the day of the preparation, the chief priests and Pharisees came together to Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say to the people, 'He is risen from the dead;' so the last error shall be worse than the first."

Matt. XXVII, 65

Pilate said to them, "You have a watch; go your way, make it as sure as you can."

Matt. XXVII, 66

So they went and made the sepulchre sure, sealing the stone and setting a watch.



CHAPTER XIV

THE RESURRECTION

(Friday evening, April 7, to May 18, A. D. 33)

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CHAPTER XIV

The Resurrection

(Friday Evening, April 7, to May 18, A. D. 33)

And when the sabbath was past and the first day of the week had come, very early in the morning while it was yet dark, and as it began to dawn at the rising of the sun, Mary Magdalene, and the other Mary, the mother of James, and Salome, and certain others with them, came to the sepulchre, bringing the sweet spices which they had prepared that they might anoint him.

Matt. XXVIII, 1
Mark XVI, 1-2
Luke XXIV, 1
John XX, 1
Time—
Sunday,
April 9,
A. D. 33

And they said among themselves, "Who shall roll away for us the stone from the door of the sepulchre?" For it was very great. And behold—there was a great earthquake: and when they looked, they saw that the stone was rolled away; for the Angel of the Lord had descended from heaven, and had come and rolled back the stone from the door of the sepulchre, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.

Matt. XXVIII,
2-4
Mark XVI, 3-4
Luke XXIV, 2
John XX, 1

And the Angel said to the women, "Fear not; for I know that you seek Jesus who was crucified. He is not here; for he is risen as he said. Come, see the place where the Lord lay. And then go quickly and tell his disciples that he is risen from the dead; and, behold, he goes before you into Galilee; there shall you see him; lo, I have told you."

Matt. XXVIII,
5-7

Mark XVI, 5-7
 Luke XXIV, 3

And entering into the sepulchre they found not the body of the Lord Jesus; but they saw a young man sitting on the right side, clothed in a long white garment; and they were afraid. But he said to them, "Be not afraid; you seek Jesus of Nazareth, who was crucified; he is risen; he is not here; behold the place where they laid him. But go your way, tell his disciples and Peter that he goes before you into Galilee; there shall you see him as he said to you."

Luke XXIV, 4-7

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said to them, "Why seek you the living among the dead? He is not here, but is risen; remember how he spoke to you when he was yet in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'"

Matt. XXVIII,
 8-10
 Mark XVI, 8-10
 Luke XXIV, 8-10

And they remembered his words; and they went out quickly and fled from the sepulchre with fear and great joy; and they trembled and were amazed; and they did not say anything to any man, for they were afraid; and they ran to bring his disciples the word. And as they went to tell his disciples, behold, Jesus met them, appearing first to Mary Magdalene, out of whom he had cast seven devils, and saying, "All hail." And they came and held him by the feet, and worshipped him. Then said Jesus to them, "Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." And they went and told all these things to the eleven that had been with him, and to all the rest, as they mourned and wept; it was Mary Magdalene, and Joanna, and Mary the mother of James, and other

women that were with them, who told these things to the Apostles.

Now while the women were returning, behold, some of the watch came into the city, and told the chief priests all the things that were done. And when the chief priests had assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, "You must say, 'His disciples came by night, and stole him away while we slept.' And if this comes to the governor's ears we will persuade him and secure you." So they took the money and did as they were told; and this saying is commonly reported among the Jews to this day.

Matt. XXVIII,
11-15

And the words of the women seemed to the Apostles as idle tales; and they, when they had heard that he was alive, and had been seen by them, believed them not.

Mark XVI, 11
Luke XXIV, 11

But Mary Magdalene came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

John XX, 2

Peter therefore arose and went forth, and that other disciple with him, and came to the sepulchre; and they ran both together, and the other disciple did out run Peter and came first to the sepulchre: and he stooped down and looking in saw the linen clothes lying; but he went not in. Then came Simon Peter following him and went into the sepulchre and stooping down saw the linen clothes lying there by themselves and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also the other disciple, who came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then

Luke XXIV, 12
John XX, 3-10

the disciples departed and went away again to their own home, wondering at that which had come to pass.

John XX, 11-13

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down and looked into the sepulchre, and saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they said to her, "Woman, why weepest thou?" She said to them, "Because they have taken away my Lord, and I know not where they have laid him."

John XX, 14-18

And when she had thus spoken she turned back, and saw Jesus standing, and knew not that it was Jesus. And Jesus said to her, "Woman, why weepest thou? Whom seekest thou?" She, supposing him to be the gardener, said to him, "Sir, if you have borne him hence, tell me where you have lain him, and I will take him away." Jesus said to her, "Mary." She turned, and said to him, "Rabboni" which is to say, "Master." Jesus said to her, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father, and to your Father, and to my God, and your God." And Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things to her.

Mark XVI, 12
Luke XXIV,
13-15

After that, on that same day, he appeared in another form to two of them as they walked and went into the country to a village called Emmaus, which was from Jerusalem about three score furlongs. And as they talked together of all these things which had happened, and communed together and reasoned, Jesus himself drew near, and went with them.

Luke XXIV,
16-18

But their eyes were holden that they should not know him. And he said to them, "What manner of communications are these that you have one to another,

as you walk, and are sad?" And one of them, whose name was Cleophas, answering said to him, "Are you a stranger in Jerusalem, and have not known the things which have come to pass in these days?"

And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel; and besides all this, today is the third day since these things were done: yes, and certain women also of our company made us astonished; who were early at the sepulchre, and when they found not his body, they came saying that they had also seen a vision of angels who said that he was alive. And certain of those who were with us went to the sepulchre, and found it even so as the women had said; but him they saw not."

Luke XXIV,
19-24

Then he said to them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself.

Luke XXIV,
25-27

And they drew near to the village where they were going: and he made as though he would have gone further. But they constrained him, saying, "Abide with us; for it is toward evening, and the day is far spent." And he went in to tarry with them.

Luke XXIV,
28-29

And it came to pass as he sat at meat with them he took bread, and blessed it, and broke it, and gave it to them. And their eyes were opened and they knew him; and he vanished out of their sight.

Luke XXIV,
30-31

Mark XVI, 13
 Luke XXIV,
 32-35

And they said one to another, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" And they rose up the same hour and returned to Jerusalem; and there they found the eleven Apostles gathered together, and them that were with them, saying, "The Lord is risen indeed, and has appeared to Simon." And they told them what things had been done while they were walking with him in the way and how he was known of them in the breaking of the bread: but those who heard did not believe them.

Mark XVI, 14
 Luke XXIV,
 36-40
 John XX, 19-20
 Time—
 Sunday
 evening—
 April 9,
 A. D. 33

And as they were thus speaking, and as they sat at meat, and while the doors were shut where they were assembled, for fear of the Jews, Jesus himself came and stood in the midst of them, and said to them, "Peace be unto you." But they were terrified and affrighted and supposed that they had seen a spirit. And he upbraided them with their unbelief and hardness of heart, because they believed not those who had seen him after he was risen. And he said to them, "Why are you troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones, as you see me have." And when he had thus spoken, he showed them his hands and his feet. Then were the disciples glad.

Luke XXIV,
 41-44

And while they yet believed not for joy, and wondered, he said to them, "Have you here any meat?" And they gave him a piece of a broiled fish, and of a honey comb. And he took it, and did eat before them. And he said to them, "These are the words which I spoke unto you while I was yet with you; that all things must be fulfilled which were written in the law of

Moses, and in the prophets, and in the psalms, concerning me."

Then opened he their understanding that they might understand the Scriptures; and he said to them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And you are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry you in the city of Jerusalem, until you be endued with power from on high."

Luke XXIV,
45-49

Then said Jesus to them again, "Peace be unto you; as my Father has sent me, even so send I you." And when he had said this, he breathed on them and said to them, "Receive you the Holy Ghost. Whosoever's sins you remit, they are remitted unto them; and whosoever's sins you retain, they are retained."

John XX, 21-23

And he said to them, "Go you into all the world and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that believes not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Mark XVI, 15-18

But Thomas, one of the Twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." But he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

John XX, 24-25

John XX, 26-29

And after eight days again his disciples were within, and Thomas was with them; then came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you." Then said he to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing." And Thomas answered and said to him, "My Lord and My God." And Jesus said to him, "Thomas, because you have seen me you have believed; blessed are they who have not seen me and yet have believed."

Matt. XXVIII, 16

John XXI, 1-3

Time—

April

A. D. 33

Then after these things the eleven disciples went away into Galilee; and Jesus showed himself again to the disciples at the sea of Tiberias; and in this way showed he himself: there were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. And Simon Peter said to them, "I go a fishing." They said to him, "We also go with you;" and they went forth, and entered into a ship immediately; and that night they caught nothing.

John XXI, 4-6

But when the morning was come Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus said to them, "Children, have you any meat?" They answered him, "No." And he said to them, "Cast the net on the right side of the ship, and you shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes.

John XXI, 7-9

Therefore that disciple whom Jesus loved said to Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt his fisher's coat about him, (for he was naked) and cast himself into the sea. And the other disciples came in a little boat, (for they were not far from land, but as it were two hundred cubits),

dragging the net with fishes. And as soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus said to them, "Bring of the fish which you have now caught." And Simon Peter went and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many yet was not the net broken. And Jesus said to them, "Come and dine." And none of the disciples dared ask him, "Who are you?" knowing that it was the Lord. Jesus then came and took bread and gave them, and fish likewise. John XXI, 10-13

This was now the third time that Jesus showed himself to his disciples after he was risen from the dead. John XXI, 14

And when they had dined Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" And Simon said to him, "Yea, Lord; thou knowest that I love thee." And Jesus said to him, "Feed my lambs." And Jesus said to him again the second time, "Simon, son of Jonas, lovest thou me?" And Simon said to him, "Yea, Lord; thou knowest that I love thee." And Jesus said to him, "Feed my sheep." And Jesus said to him the third time, "Simon, son of Jonas, lovest thou me?" And Peter was grieved because he said to him the third time, "Lovest thou me?" and said to him, "Lord, thou knowest all things; thou knowest that I love thee." And Jesus said to him, "Feed my sheep. Verily, verily I say to thee, when thou was young thou girdest thyself, and walked whither thou wouldst; but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and shall carry thee whither thou wouldst not." John XXI, 15-18

This spoke he signifying by what death Simon should glorify God. And when he had spoken this, he said to him, "Follow me." Then Peter, turning about,

saw that disciple whom Jesus loved following; who also had leaned on Jesus' breast at the supper and said to him, 'Lord, which is he that betrayeth thee?' And Peter, seeing him, said to Jesus, 'Lord, and what shall this man do?' And Jesus said to him, 'If I will that he tarry till I come, what is that to thee? Follow thou me.'

John XXI, 23-24

Then went the saying abroad among the brethren, that that disciple should not die; yet Jesus said not to him, 'He shall not die,' but said, 'If I will that he tarry till I come, what is that to thee?' That disciple is the one who testifies of these things, and wrote these things; and we know that his testimony is true.

Matt. XXVIII,

16-20

Time—

May,

A. D. 33

Then the eleven disciples went into a mountain in Galilee, where Jesus had appointed them: and when they saw him they worshipped him; but some doubted. And Jesus came and spoke to them, saying, 'All power is given to me in heaven and in earth. Go you therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.'

Mark XVI, 19

Luke XXIV,

50-51

Time—

May 18,

A. D. 33

And then he led them out as far as to Bethany: and after he had spoken to them he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven, and sat on the right hand of God.

Luke XXIV,

52-53

And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God.

Mark XVI, 20

And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following.

CONCLUSION

And there were also many other things, and many other signs, which Jesus did in the presence of his disciples, which are not written in this book: the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. John XX, 30 and
John XXI, 25

But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name. John XX, 31

Amen.

John XXI, 25



GENEALOGY FROM MATTHEW

Matt. I, 1-17

1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.
2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;
3. And Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram;
4. And Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon;
5. And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;
6. And Jesse begat David the king. And David begat Solomon of her that had been the wife of Uriah;
7. And Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa;
8. And Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah;
9. And Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah;
10. And Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah;
11. And Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.
12. And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel;

13. And Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
14. And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17. So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

GENEALOGY FROM LUKE

Luke III, 23-38

23. And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli,
24. The son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,
25. The son of Mattathias, the son of Amos, the son of Nahum the son of Esli, the son of Naggai,
26. The son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,
27. The son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,
28. The son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,
29. The son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,
30. The son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim,
31. The son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,
32. The son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,
33. The son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah,

34. The son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,
35. The son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
36. The son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
37. The son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,
38. The son of Enos, the son of Seth, the son of Adam, the son of God.

CHAPTER AND VERSE INDEX

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A. THE SPIRIT OF GOD. (Continued)

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5. SPIRIT. (Continued)

B. SPIRIT OF MAN.

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"My soul doth magnify the Lord,

And my spirit hath rejoiced in God, My Savior.

For he hath regarded the low estate of his house maiden,

For, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things,

And holy is his name" 12

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It is the Spirit that quickeneth; the flesh profits nothing 110

And I say to you, my friends, be not afraid of them that kill the body,
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whom you shall fear; fear him, who after he has killed, has power
to cast into hell; yes, I say to you, fear him 82

Fear not those who kill the body, but are not able to kill the soul; but
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then whose shall those things be which you have provided?"—So
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Depart from me, you cursed, into everlasting fire prepared for the Devil and his angels	199
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5. SPIRIT. (Continued)

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Verily, verily, I say to you, he that hears my word and believes on him that sent me has everlasting life	51
Whosoever shall confess me before men, him shall the Son of Man also confess before the Angels of God; but he that denies me before men shall be denied before the Angels of God	82
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I am the bread of life; he that comes to me shall never hunger; and he that believes on me shall never thirst	109
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My sheep hear my voice, and I know them, and they follow me; and I give to them eternal life; and they shall never perish, neither shall any man pluck them out of my hand	145
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Believe me that I am in the Father, and the Father in me; or else believe me for the very works sake	209
Verily, verily, I say to you, he that believes in me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father	209

I have manifested thy name to the men whom thou gavest me out of the world; . . . and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. . . . and they have believed that thou didst send me	215
I pray for them; I pray not for the world, but for those whom thou hast given me; for they are thine . . . keep through thine own name those whom thou hast given me	215
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7. PRAYER. (Continued)

A. IN REGARD TO PRAYER. (Continued)

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And when you stand praying, forgive, if you have aught against any; that your Father also which is in Heaven may forgive you your trespasses. But if you do not forgive, neither will your Father which is in Heaven forgive your trespasses 181

Woe unto you, scribes and Pharisees, hypocrites; for you devour widows houses, and for a pretense make long prayers; therefore you shall receive the greater damnation 188

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Hallowed be thy name;
Thy Kingdom come;
Thy will be done in earth as it is in Heaven;
Give us this day our daily bread;
And forgive us our debts, as we forgive our debtors;
And lead us not into temptation, but deliver us from evil;
For thine is the Kingdom, and the power, and the glory, forever.
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And Jesus said to them, "When you pray, say:

"Our Father which art in Heaven,
Hallowed be thy name;
Thy Kingdom come,
Thy will be done, as in Heaven, so in earth;
Give us day by day our daily bread;
And forgive us our sins, for we also forgive everyone that is indebted to us;
And lead us not into temptation, but deliver us from evil" 139

Ask and it shall be given you; seek and you shall find; knock, and it shall be opened unto you; for every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened..... 66, 140

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7. PRAYER. (Continued)

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Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; that you may be the children of your Father which is in Heaven; for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust 62

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Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life as a ransom for many	169
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"Our Father which art in Heaven,
 Hallowed be thy name;
 Thy Kingdom come;
 Thy will be done in earth as it is in Heaven.
 Give us this day our daily bread;
 And forgive us our debts, as we forgive our debtors;
 And lead us not into temptation, but deliver us from evil;
 For thine is the Kingdom, and the power, and the glory, forever.
 Amen"

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Moreover, when you fast be not as the hypocrites of a sad countenance;
 for they disfigure their faces that they may appear unto men to fast.
 . . . But you when you fast anoint your head, and wash your
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Beware of false prophets, who come to you in sheeps clothing but inwardly are ravening wolves. You shall know them by their fruits

66

A good man out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil

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You Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness

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80

Woe unto you, Pharisees; for you love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! For you are as graves which appear not, and the men that walk over them are not aware of them

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Woe unto you also, you lawyers; For you lade men with burdens grievous to be born, and you yourselves touch not the burdens with one of your fingers

81

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60

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8. HUMAN CONDUCT. (Continued)

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It has been said, 'Whosoever shall put away his wife, let him give her a writing of divorcement;' but I say to you, that whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery; and whosoever shall marry her that is divorced commits adultery	61
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Every plant which my Heavenly Father has not planted shall be rooted up	112
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(And the rib which the lord God had taken from the man made he a woman, and brought here unto the man. And Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh.—Genesis II, 22-24)	
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2. "Verily, I say unto thee, to-day shalt thou be with me in paradise" ..	233
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